



ONE WORLD CALENDAR FOR ONE WORLD

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POSTPONEMENT is a form of negation, causing worthwhile improvements to be delayed or even lost, hindering natural progress and prolonging unsatisfactory conditions. A striking example is the calendar.

The League of Nations was so continuously indecisive that it passed into history without taking final action on The World Calendar, which fourteen nations had approved in principle. Through postponements, the League failed to take definite action that would have been an enduring monument, a permanent reminder of this service to mankind.

In the wake of postponement other handicaps develop. Peoples, governments and nations, impatient and dissatisfied with the do-nothing policy, frequently take matters in their own hands. This, we regret to say, is now happening to calendar reform.

Certain bureaus of the United States Government, unable to function effectively with the Gregorian calendar, have adopted a special system of their own for statistical purposes only—that of thirteen periods of four weeks each. To do this, months are drastically blotted out and the equal-quarter divisions of the year are disregarded. Balance, harmony and equality among the various calendar-units are lost because of extreme specialization on the week. Postponements, over-specialization and auxiliary calendars are *not* the solutions to calendar revision.

Recently Czechoslovakia, in its new five-year plan, has also put into effect a supplementary accounting calendar. This is a 12-month equal-quarter

plan that gives to the three months of each quarter an unequal apportionment of weeks and days. The first two months are short, each with 28 days or four weeks, while the third month is long, having 35 days or five weeks. The League of Nations previously rejected this plan, with the terse comment that "the very perceptible inequality of the months is extremely inconvenient from every point of view, and particularly as regards monthly salaries and monthly payments; moreover, a comparison of monthly statistics becomes extremely complicated." Czechoslovakia explains that the plan is for "economic" purposes only; for civil and social use the Gregorian calendar continues in force.

Both these systems ignore the last day of the year, the 31st of December, leaving it dangling. After a period of five or six years an additional 53d week in the year will have to be observed in these accounting systems, because years of 364 days are always short of the seasonal solar year and the slack must be taken up some time, somewhere.

Here are two governments functioning with dual calendars side by side, one for economic statistics, the other for the cultural, social, national and international fields. Such double-minded action and wholly unnecessary inconvenience are the direct result of postponement, forerunner of confusion and complication.

In the recent past the United Nations, too, postponed action on The World Calendar, in 1947 and again in 1949. It is confidently believed, however, that the United Nations is becoming fully aware of the unsatisfactory conditions now existing calendar-wise, and that it will, with courage, understanding and determination, consider and approve The World Calendar, that has been declared "the very best with all conditions considered," without further postponement. It can then be put into operation at the given time, Sunday, 1 January 1956.

There is no time to waste. With a 1956 date as the goal, the United Nations is obliged to give full consideration to The World Calendar in 1951, looking toward formal action in 1952. This allows three years necessary for nations and peoples to legislate and prepare for the transition.

The World Calendar is a system of time-measurement that will serve the needs of all occupations, all groups, all peoples and all nations in the economic as well as social and cultural fields at all times. In so doing the United Nations will have performed a lasting service to humanity—an enduring testimonial to its vision, courage and wisdom.

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CONTENTS

Editorial	193
Christmas Letter, 1950	<i>Elisabeth Achelis</i> 196
Twenty Years of Useful Service	<i>C. D. Morris</i> 197
France Moves Forward Toward "Normalisation"	<i>J. P. Hellache</i> 201
Czechs Adopt "Economic Calendar"	204
Let Us Work Together!	<i>James Avery Joyce</i> 205
Ring Out the Old, Ring In the New	<i>Dr. Kiyoshi Yabu-uchi</i> 214
New Time Measure Is Need of Modern Age	<i>Tomas Justiz y del Valle</i> 219
Calendars Galore (<i>The Hindu</i>)	222
Astronomers Insist It's Time To Change	<i>Prof. G. Schindler</i> 223
Endorsements	224
Father Time and the Calendar	<i>Prof. Edward M. Weyer</i> 225
Tradition and Progress	<i>Abbé Chauve-Bertrand</i> 232
Support Is Urged for The World Calendar Resolution	235
Current Press Comment	237
From the Mail Bag	238
Affiliates and National Organizations	239

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CHRISTMAS LETTER, 1950

CHRISTMAS, on a Monday this year, will always come on a Monday when the perpetual World Calendar of 12 months and equal quarters is in use.

Harassed storekeepers, tired salespeople, overworked postmen and the people generally can finish work, shopping and gift-buying Saturday evening to enjoy a restful Sunday on which to prepare and give thanks for the Monday observance of the Christmas spirit—Glory to God in the highest and good will toward men.

Christmas has a depth and poignancy of feeling this year, heightened by the realization that there is little peace on earth. Hence we are living in a state of uncertainty, confusion and unrest. We are apprehensive. We have missed the way of peace and harmony.

The Honorable Trygve Lie, Secretary-General of the United Nations, in his address on 24 October said: "We must not forget that the United Nations Charter sets forth the principles of a new world order. This new world order must, on the one hand, outlaw war as an instrument of change and, on the other hand, increase the opportunities for peaceful change and progress in all parts of the world."

To this new world order belongs a new time order, The World Calendar, in which all the different time-units in their various functions coordinate and agree perfectly at the end of every quarter seasonal year. Order and harmony prevail in the arrangement of this new time-measurer, a change being brought about through peaceful means.

With the United Nations striving for world order in every possible way, we should also work for the adoption of The World Calendar—a new world order of harmony and stability in our instrument of time that will contribute to greater understanding, cooperation and unity.

Perpetual Christmas Mondays may be a beginning, a welcome, long-desired harbinger of more peaceful days ahead and the angel's song of "peace on earth" come nearer to reality.

Wishing you a holiday season of spiritual blessings, and that with the spirit of God in our hearts all will be well.

Elisabeth Achelis

TWENTY YEARS OF USEFUL SERVICE

By C. D. Morris

Editor of the Journal of Calendar Reform, 1931-1939



VACATIONING last summer along the French Riviera, I spent a week in genial Cannes as the guest of an old friend, a retired American scientist. One afternoon he took me into his library, where a long walnut table was piled high with scientific magazines and learned journals from England, France and America. Atop the pile was a copy of the *Journal of Calendar Reform*, in a bright green cover that gleamed like an emerald among its sombre companions.

I picked it up and remarked to my host, "Here's a familiar volume! I was its first editor, not so many years ago."

He came around the table and stood beside me. "Yes, I know," he said. "I saw your name on the masthead of the first issue. I got interested immediately, and I've been reading it consistently ever since. . . . But when you say 'not so many years ago,' do you realize how much time has passed since then?"

"Seems like yesterday!" I suggested with a smile.

My host pointed a lean forefinger at the opening page, where "Volume XX" stood out in bold type. "Your quarterly will complete its twentieth year in December," he said soberly. "Twenty years of useful service in a worthy cause!"

He took the booklet from me and fingered slowly through its pages. "I've often wondered," he remarked, "just how this magazine got started. It has been a marvelously useful enterprise, keeping the world informed on a topic that otherwise could hardly have held the continuous and persistent attention it deserved."

He walked over to a broad window that framed a vista of waving palms and distant blue sea. After a long, thoughtful pause he observed reflectively, "A French Senator talked to me a few days ago about

the remarkable vitality which the subject of calendar reform displays in our international forums. I ventured to tell him that a good deal of this vitality must have developed as a result of the quarterly *Journal* which has kept the world informed and aware. You know, it has always seemed to me that someone with very great wisdom must have planned this enterprise and kept it alive and vigorous down through the years. . . . Or perhaps," he added with a gentle gesture, "it was all done by some higher power—the destiny that shapes our ends, rough-hew them as we may. We older men credit a lot of the world's good things to that sort of intervention."

So we sat down together, and I told him as much as I could remember about the beginnings of the *Journal*, back in the Spring of 1931.

At that time The World Calendar Association was only a few months old. Miss Achelis, its founder, was the chief-of-staff for a group of enthusiasts who felt the time had come to promote actively a sane revision of the Gregorian calendar. I was one of the members of that group, which included representatives of education, the clergy, business, journalism, government and labor. We called ourselves informally a "planning committee," and I recall vividly the prolonged conferences which eventually developed a sound and effective campaign blueprint.

Calendar reform was not a very familiar subject to the general public. Many people were prejudiced against it, by their innate dislike for the 13-month calendar plan which was being energetically propagandized by George Eastman of Kodak fame. The World Calendar Association wanted to give Americans a review of the

whole matter, and let them judge for themselves whether a 12-month revision was to be preferred.

A comprehensive presentation of the Association's views had already been prepared in pamphlet form under the title "The World Calendar" (of 12 months and equal quarters) and was being circulated to 30,000 Americans, representing a cross section of influential opinion in all fields of activity. Our chief source of names for the circularization was *Who's Who in America*, a volume which gave us exactly the diversification we sought.

The objective of this initial effort was to get members for The World Calendar Association—a nucleus of perhaps a few hundred people who were at least casually interested in calendar revision and notably in The World Calendar, who would be happy to become better acquainted with the subject.

The plan quickly proved its soundness. Results exceeded our most sanguine hopes. Within a fortnight, the Association had more than a thousand members, and additional enrollments were pouring in at a rate which often exceeded a hundred a day. Our office facilities were swamped. There were so many letters to be answered and so many inquiries to be followed up that our planning group spent evenings and week-ends catching up with the task. Interest in calendar reform was far more widespread than we had anticipated.

In our circularization, we had invited enrollment in these words, "Membership is based on an active interest in the study of an adequate and effective improvement of the calendar." Our new members took us at our word. They not only joined the Association, but also wanted to do their bit. Their letters contained many excellent

suggestions, many offers of help, and frequently discussed lengthily and intelligently various angles of our work. It was obvious that the correspondence contained a wealth of material which ought to be put to good use.

Quite a few of the new members were authors, journalists and educators, who frequently offered to write articles on calendar reform if we would find a medium for publication. Clarence M. Dillon of the Wilmington Chamber of Commerce provided his own medium, a business periodical. Historian George G. Andrews of Iowa sent us a copy of an excellent article he had placed in the *American Historical Review*. Professor Bristow Adams of Cornell University wrote us one day:

"After many years spent in studying practical methods of higher education, I have learned that no movement which depends on popular acceptance can hope to succeed unless its objects can be stated simply and understandably to ordinary folks. Can the need of calendar reform be so stated? Can the effect of simplification be made comprehensible to the ordinary citizen? Are our own thoughts on this subject sufficiently clarified to stand this acid test? In the enclosed manuscript I have endeavored to give the ABC's of the calendar problem in such form that he who runs may read."

I think it was Professor Adams' letter and manuscript that persuaded us to launch the *Journal of Calendar Reform*, and his manuscript provided the opening article for the first issue. The periodical was conceived as a dignified quarterly, plain and unassuming in appearance—a forum for research material and discussion, and a convenient archive where

reports of progress would be readily available. The stated purpose, in a memorandum from the planning committee, was "to encourage research in a field where very little accurate information is now available." The memorandum explained further:

"Our task is an educational one. Even the best equipped libraries have very little authoritative information on the calendar—beyond the historical data and the specialized studies of astronomers. It is especially difficult to obtain anything on the precise effects of calendar irregularities in modern life, although obviously these irregularities exact heavy penalties in many directions. How much does our wandering calendar hamper the work of bankers, farmers, educators, scientists, housewives, shopkeepers? How helpful would The World Calendar be to various classes, professions and nationalities?

"The subject is one which stirs public interest increasingly, but there is no available reservoir of informational material for those who wish to know more about it. We are told by international authorities that a revision is imminent. Calendar reform is to be considered at several formidable international conferences this year and next. The public asks for enlightenment, having tired of the superficial knowledge imparted by reiterative propaganda pamphlets. The purpose of the *Journal* is to serve this need. And the results of research, through publication in its columns, will be available to students and inquirers everywhere, on the shelves of the principal libraries of the world."

How well the *Journal* has succeeded in fulfilling its aims is shown, not merely by the twenty sturdy volumes of the periodi-

cal, but also by the numerous books, monographs and magazine articles which it has inspired and encouraged. Its columns have provided the background material and the impetus for practically every author who has sought to deal with a new calendar. The flow of research material, fed from this central source, has been continuous. In twenty years it has embraced publications in many languages, the work of scholars and writers in countries that girdle the globe.

Back in 1931, only one book on the calendar was available in the largest New York libraries—a slender and somewhat inaccurate treatise by an eccentric Englishman. Today there is a whole shelf of books on this subject—from P. W. Wilson's encyclopedic volume, *Romance of the Calendar*, and the two well-documented books by Elisabeth Achelis, to the fascinating study published by Columbia University—Dr. Bhola Panth's *Consider the Calendar*—and Abbé Chauve-Bertrand's sober ecclesiastical treatment in graceful French, *La Question de Pâques et du Calendrier*.

Now that the *Journal of Calendar Reform* is completing its twentieth year, I like to think that it has well and truly carried out the promise which we presented to our readers in the second issue:

"A movement which would influence large masses of humanity must have principle and plan; but not less essential are broad policies that transcend the immediate plan, and tolerance so zealously fostered that it in itself becomes a principle. Thus is attracted the best thought of both supporters and opponents.

"With these fundamentals of human association in view, the *Journal of Calendar Reform* seeks diligently for the fresh

viewpoint—for the suggestions which may be evolved by untrammelled consideration and discussion.

"We view calendar reform as a logical step which the present-day world must take in fulfillment of the heritage of progress bequeathed it by religious, scientific and political leaders of the past."

In the intervening twenty years the *Journal of Calendar Reform* has published more than three thousand pages of research and studies, analyzing the varied proposals and suggestions which have been brought to it from the four corners of the earth. The impact of calendar irregularities has been probed and discussed, the proposed remedies have been evaluated from many directions. The history of the calendar, past and current, has been chronicled.

All this labor has unquestionably strengthened the convictions of those who originally supported The World Calendar plan. Its balanced and harmonious arrangement of days and dates, its orderly and regular months, the perfect coordination among the various time-units within the equalized quarter-years, the easy comparability and dependability of its tabulations—all these are results inherent in The World Calendar and in no other plan.

There was something prophetic in a statement made by a Denver correspondent of *The New York Times* a few months before the first issue of the *Journal of Calendar Reform*: "While we are planning an improved calendar," he wrote, "let us also insist on the very best, with all conditions considered, and let us adopt the revised 12-month year of equal quarters and equal working-day months, easily adapted from the present calendar."

FRANCE MOVES FORWARD TOWARD "NORMALISATION"

By J. P. Hellache

GOVERNMENTAL recognition of calendar reform has suddenly taken a long forward step in France, where the influential official body known as AFNOR (Association Française de Normalisation) has appointed a "Committee on Calendar Reform." The function of the new committee is to conduct hearings, to study the merits of The World Calendar, and to outline methods of procedure for its adoption, with a view to recommending suitable supporting action from AFNOR members, including various branches of the French Government, all important industries, educational institutions and learned societies.

Thus calendar reform becomes a part of the vast program of national betterment which is envisaged in France under the term "normalisation." The word has no exact English equivalent. It is not just normalization, or standardization, or reorganization. It embodies all three, plus a connotation of aggressive improvement of methods and procedures in any direction that promises greater efficiency, economy and productivity. AFNOR, with the full authority of government, directs and conducts a dynamic campaign for scientific betterment, alike in government, business, education and the home. There are,

for example, important normalization bureaus in the shipbuilding industry, in the French Air Force, in the postal services, in the government department of agriculture, in banking and finance, in the state-owned railways and coal mines, in the mechanical trades. Now the subject of calendar reform has been added to AFNOR's permanent agenda.

The AFNOR Committee on The World Calendar has a membership indicative of the urgent importance which is attached to this reform. The list of committeemen starts with six cabinet ministers (Foreign Affairs, Agriculture, Interior, Education, Commerce and Public Works). Next come representatives of the Secretary of War, the Secretariat of Weights and Measures, the Department of Archives, the Research and Technical Councils, the Iron and Steel Institute, the Department of Finance and Banking, then Chambers of Commerce, the statistical societies, the schools and universities, the labor unions, the National Academy of Arts and Trades, the Churches. Special representation is given to the "normalisation" bureaus of the railroads, automobiles, aviation, mechanical arts, mining, farming and shipbuilding.

Two formal meetings of the Committee have already been held, and a third ses-



*M. Albert Caquot
President of AFNOR*

sion is being called early in the New Year. The meetings are held in Paris at AFNOR headquarters, 23 Rue Notre Dame des Victoires. President of the Committee is the distinguished M. Caquot, Member of the Institute of France, who was in the chair at the first meeting, called for organizational purposes. About 50 members of the Committee were present at the second session, on 23 November, when the presiding officer was M. Perard, Director of the International Bureau of Weights and Measures.

The proceedings at the November meeting were not particularly important. It was a hearing directed to clearing away a group of minor questions which had come to the Committee, most of which were not within its jurisdiction. Nevertheless the Chairman felt that his rulings on these subjects should have the support of a vote from the Committee. He first

asked for approval of his decision that the Committee would not waste time on any review of the proposed 13-month calendar. "We are engaged solely in considering a 12-month revision," he ruled. "I ask you to support my ruling to that effect." The vote was unanimous to support him.

Next came the question of Easter stabilization. There is widespread demand for this reform in France, where the Easter date is still important in civilian affairs as well as in the churches. However, the Chairman felt that "this question is outside our competence, because it is solely a matter for decision by the churches." He added, however, that "I see no reason why we should not recommend Easter stabilization within the new calendar to the proper ecclesiastical authorities." In this ruling, also, he had unanimous support from his colleagues.



*Professor Paul Belgodère
Secretary-General, Institute of Mathematical
Research*

The Chairman remarked that considerable interest had been shown in proposals to change the beginning of the year. A few astronomers, especially, maintain that the year ought to begin on the date of the Solstice, but others insist with equal emphasis that such a change would not be worth the bother of revising all their tables and calculations. The Chairman seemed to share the latter opinion, but on broader grounds. He felt that a change in the year's beginning would be too disturbing, and added that it would hardly carry with it any important savings or improvements. "I think," he said, "we should confine our recommendations to *minimum* changes—the simplest possible revisions as embodied in The World Calendar. If we ask for more, we will get tangled up in questions which are not of the highest importance. I hope we can go to our government and other gov-



Abbé Chauve-Bertrand
Catholic Church Representative

ernments with a unanimous request for this simple re-arrangement of the calendar—a reform which brings great advantages and no serious transition difficulties."

After considerable discussion the Committee accepted the Chairman's ruling on this matter.

The final hour of the hearing included an impassioned statement by a representative of the Grand Rabbi of France, who insisted that Jewish opinion could not support any calendar revision that disturbed the weekday sequence. "Your proposals for an extra day at the end of the year have our most earnest opposition," he said. "We will work against any such change in the calendar."

Professor Paul Belgodère, Secretary-General of the Institute of Mathematical Research, as a member of the Committee, replied: "You already have two calendars,



M. J. Birlé
Director General of AFNOR

one civil and the other religious. They are entirely separate and different. We are not interfering in any way with your religious calendar; we are only making a few improvements in the civil one."

"That, I believe, will have to be our decision," said the Chairman. "However, we shall be happy to receive and consider any written statement that the Grand Rabbi cares to submit to us, regarding possible inconveniences to his congregations through the operation of an improved civil calendar."

At the conclusion of the meeting, it was announced that AFNOR officials (M. Birlé, M. Pallez and others) had decided to select one of the Committee members

to write a progress report for the official organ of AFNOR, the "Courrier de la Normalisation." For this task, they said they had chosen the man who knew the subject most completely, who had been writing about it for twenty years and more. To an accompaniment of cheers, the name of Abbé Chauve-Bertrand, a Catholic Church representative on the Committee, was announced. The genial priest, who had already made an excellent impression by the serious good sense of his occasional comments and little speeches in the Committee, accepted the appointment with a grave bow, and the long afternoon session ended on this pleasant and affable note.

CZECHS ADOPT "ECONOMIC CALENDAR"

From "The New York Times," 24 December 1950

PRAGUE, Czechoslovakia, 23 Dec.—An "economic calendar" of 364 days will be used in the coming year by Czechoslovak Government offices as part of the country's planned economy.

The calendar will cover twelve "economic" months designated only by the numbers one to twelve.

The year will be divided into four equal quarters of ninety-one days each. Each quarter will consist of two months of four seven-day weeks each and a third month of five weeks. There will be no 31 December.

Official sources assert that the new calendar, already used in some branches of industry, will simplify accounts, wages, bills and computation of industrial targets in Czechoslovakia's five-year plan.

The traditional Gregorian calendar of 365 days with the usual calendar months will continue in everyday life.

LET US WORK TOGETHER!

By James Avery Joyce



The following is the verbatim text of a talk delivered by Mr. Joyce on 28 July, 1950, at the Manley Hall Auditorium, Los Angeles, California. It is one of a number of lectures on the calendar given by Mr. Joyce during a lecture tour of the United States.

British author, barrister and educator, Mr. Joyce practices as a Barrister-at-law before the High Court in London and on the South-Eastern Circuit; he is Lecturer in Constitutional Law to the Law Society; and is Visiting Lecturer in Political Science and Public Affairs to two colleges of the University of London. For many years he has been engaged in adult education and has written several books, numerous articles and pamphlets.

Recently he has been British delegate to international conferences in Switzerland, Luxembourg, Sweden and other countries. He is founder and Chairman of the International Forum, London; is on the Executive Committees of leading World Government groups; and is President of the World Citizenship Movement in Britain.

THE Chairman, who is also my host, has reminded you that I have paid three visits to California. On each of those three visits I have come across the Atlantic Ocean by a ship, as I did a few weeks ago on the "Queen Elizabeth," and at midnight each night the clock stood silent for one hour.

The same, of course, has happened on my trip across this wonderful country. Time stood still for the space of one hour. Or did it? Isn't this just a device of man,

very clever, very useful, a necessary thing, so that he can keep an accurate record of his daily doings? Just a device of man, using this little piece of machinery, a clock, so that he can go about his business better and keep his daily affairs in order.

Now that device, which, in fact, throughout the world has become standard time for everybody, that device of finding some method, some technique of fixing time and requiring one, as one

goes west, to make time stand still for one hour per day—one realizes that that device is a relatively new device. It is man-made and, in fact, it owes a good deal of its origin to a conference in 1884, not a very long time ago, when the meridian date-line was fixed. It had to be done by international agreement.

And across the world you will find all nations, at least, as far as I know, all civilized commercial nations—not that civilization and commerce necessarily go together—but all our commercial nations acting upon the same decision, perfectly easy, perfectly sensible, and, we think nowadays, perfectly natural.

What hasn't been done is to bring up to date a unit of measurement which is, in a sense, more important than the measurement of time during the course of the day. What we have done is to fix standard time for the day, for the 24-hour unit. But we have not yet fixed it for the year, for the 365-day-plus unit. The subject of discussion tonight is concerned with that further advance, that extra reform which is needed, which, as it were, is the second half, perhaps the most important half, of the reforms that have already been carried through in connection with the daily clock.

Therefore, this subject is by no means a fantastic or a cranky subject. It is a perfectly sensible and real subject for intelligent discussion, and we may hope, before long, for international decision.

Our Chairman has indicated tonight that the problem of the calendar has been with us a very long time. He indicated that the Egyptians, the Peruvians, and other ancient peoples have had their difficulties, have solved those difficulties in

their own peculiar ways. He also indicated that we are, in fact, using a time technique with reference to the annual calendar which is very ancient. In fact, our present calendar with very few changes goes back to the time of Julius Caesar.

Our present calendar is 2,000 years old. Julius Caesar, somewhat about the year B.C. 45, put into operation an arrangement of days and of months that we have carried into use ever since. We notice that in our present calendar the present month of July—from Julius—August, next month—from Augustus—are memories of the days of Julius Caesar when the ancient horse chariot was the swiftest means of locomotion. I look from the windows of this noble and beautiful hall and realize that locomotion today has certainly progressed very much beyond that of the chariot, although I would not say it has become any less dangerous.

For a very long time the calendar of Julius Caesar remained a fairly useful working model, but, by the sixteenth century, things had begun to happen which were not very helpful. For example, the calendar was found to have been about nine or ten days behind the sun. Therefore, it fell to one of the potentates of that century to try and put things straighter; and so in 1582 Pope Gregory XIII issued a Bull by which he commanded that ten days should be dropped from the existing calendar. He also brought into operation a useful little rule with regard to leap years.

Now that Gregorian calendar is in fact the revised Julian calendar that we have in use at the present time, and there have

been no further amendments, no further improvements since then. May I just mention, as an Englishman speaking to Americans, that our two countries, if my memory serves me right, were not at that time to be distinguished one from the other. We did not choose to adopt this revised calendar of Pope Gregory until 1752, when we were still undivided.

In the year 1752, both England and America adopted the Gregorian calendar and so brought themselves up to date. At that time they were about eleven days behind the sun. George Washington went to bed on the night of Wednesday, the 2d of September, and woke up the *following morning* Thursday, the 14th of September.

In England, where we are perhaps a little more riotous, there was considerable consternation in the cities, people running about the streets saying: "Give us back our eleven days!"—feeling that eleven days had been stolen from them.

Well now, that happened, as I say, in 1752, nearly two centuries, at least 170 years, after the reform of Pope Gregory. But, in Pope Gregory's time, daily time was measured by such instruments as the sundial, candles, oil lamps, and, at the very best, by crude water-clocks. Today, although we are using the same Gregorian calendar, we find that instruments used by astronomers and scientists will measure time to one eight-thousandth of a second. Such is the perfection of our modern instruments. Yet our yearly calendar remains the same.

What is at the bottom of my complaint? What is wrong with the calendar? Well, to put it very shortly, the main trouble is not that the present calendar, the Gregorian calendar, consists of 52

weeks. That's all right, you can divide it by various figures, such as the seven days of the week and the four quarters and it works out quite nicely. But, unfortunately, each year of 52 weeks has to borrow one day, every four years has to borrow two days, from another year; and the result of that is that the days of the week as against the days of the month differ from year to year. In fact, there are no less than 28 kinds of month from which, as it were, you can take your pick in the course of a number of years.

It also means that quarters and months begin and end on different weekdays. We have a little jingle, which I think we share in common across the Atlantic, that September, April, June and November are the 30-day months; the other months being 31 days, with 28 or it may be 29 in the case of February.

The quarters of the present calendar, for 1950, are unequal this year. We find the first quarter has 90 days, the second quarter has 91 days, the third quarter 92 days, and the last quarter 92 days.

The results of that confusion, overlapping and disorder in the calendar are many.

First of all government—and government must be with us whether we like it or not, and I gather that some countries like government more than other countries do—government records, government budgets, fiscal years, and all those wonderful things, are different, are confused as between year and year, as between one period and another.

Interest and loans in the banking and the financial world present their own problems with regard to changing dates. I understand that the problem of rent is

very much with the people of Los Angeles this very day, if one may read the evening newspapers' headlines—very large headlines, at least for us English people—"DECONTROL OF RENTS." But do you not notice that, quite apart from what national and local governments may do with the possibilities of increased rents, the month of February is already very disturbing? For, in the month of February with its 28 days, when paying the monthly rent—I trust in that month as in other months—you are paying a higher rent for February than for the months with the 31 days. No government, however astute, can touch *that* problem of increased rents.

In industry the same problems arise, some months having 24 working days, others as many as 27—both from the business and the workers' points of view. That again throws statistical calculations into constant difficulties.

Transportation requires in this country, as in mine and other countries, a changing yearly schedule owing to the fact that the days of the week are different next year from this.

Education and social activities face the same uncertainties. I need hardly say that in the academic field in England, as I notice on the campuses of universities and colleges of this country, the fixing of examination dates is only arrived at by a most wonderful formula concerning "the second Tuesday after the first Monday which precedes the last Wednesday of a certain month," and so forth. Well now, that is entirely because the weekdays are shifting from year to year, as against the dates themselves.

As regards holidays, here are some

views which I think are worth reading, contained in two paragraphs from a recent article in a Michigan newspaper. It is entitled "An Expensive Holiday," and it says: "Decoration Day is going to cost American business millions of dollars this year. It is going to cost wage earners millions more. Because store and business hours will be more or less uncertain a great many Americans will experience varying degrees of inconvenience. The ancient and haphazard calendar under which we measure time can be blamed for it all. Decoration Day comes on a Tuesday this year. It leaves Monday completely isolated as a business day between two holidays, Sunday and Tuesday. The same situation will prevail,"—perhaps I had better say has prevailed—"on the Fourth of July, which also falls on a Tuesday this year. In 1952 there will be six isolated holidays of this nature.

"Business executives will be wondering how many workers will decide to lay off Monday and enjoy an extra long week-end holiday. They know that production schedules will be disrupted and that a considerable amount of production will be lost. Over the Fourth of July week-end the loss will be even greater. A recent study of a similar situation showed that on an isolated weekday 120 days of labor are lost by Americans for every 1,000 workers employed. A loss of 76 million dollars in wages is the result. A good many business men probably will wonder if it is worth the effort to remain open for the single day. Factory superintendents will ponder the question of closing down."

I do not pretend to understand American business at all, but I am convinced, reading that article, that the position in

the United States is by no means different from that in my own country. Though, may I add just by way of parenthesis, I am a little startled at what seems to me to be the large number of public holidays which prevail in this land of abundance as against the practice of the more austere land from which I come.

Now, because of the sort of problem that I have briefly outlined, proposals have been made from time to time for making the calendar more sensible.

About 120 years ago, an Abbé Mastrofini, in 1834, proposed a 12-month calendar which, in fact, is the basis of The World Calendar I shall mention in some detail before I conclude.

A little before the last war, a Mr. Cotsworth worked very hard at a scheme based upon a 13-month calendar, which, in fact, owed its origin to the invention of Auguste Comte, the philosopher, who felt that among the philosophical contributions that he could make was this particular proposal for mastery of time.

The Auguste Comte calendar, as improved by Cotsworth, did, in fact, get a great deal of publicity before the First World War and in the inter-war years. This matter came up several times at the League of Nations. Having myself spent a good deal of my time in Geneva in the inter-war years attending, as a spectator, every League of Nations Assembly between 1928 and 1936, as well as the 1926 Assembly when Germany was admitted to the League of Nations, one realized how many good causes were constantly being promoted under the umbrella of the old League of Nations, and this cause of calendar reform certainly was one of the most vocal causes.

And hence as far back as 1923, the League of Nations set up a body to examine into these various proposals, particularly the Cotsworth proposal.

Various supporters of the Signor Mastrofini proposal were present at Geneva, and so it came about that, in the early 1930's, the League of Nations was in fact faced with two final proposals, which in a sense faced each other as friendly rivals—the 13-month calendar and the 12-month calendar. The latter has become the basis of the education and publicity promoted by The World Calendar Association.

The League of Nations decided, however, just before World War II that the 12-month calendar was to prevail insofar as that plan was to receive further serious consideration from its own organization. I am afraid the War brought that constructive discussion to an abrupt end.

Now, subsequent to the War of 1939-45, The World Calendar Association, which had been founded in 1930 by Miss Elisabeth Achelis, who was both its founder and still is its President, has in fact been the coordinating body, the main educational group concerned with calendar reform based on the 12-month principle.

We had better look just for a moment, therefore, into the actual proposal of the 12-month World Calendar, promoted by The World Calendar Association. The shortest way of dealing with it is to use this blackboard. I have attempted to keep this diagram as simple as possible, partly because, from the body of the Hall, it is not possible to see any actual figures on so small and so imperfect a diagram as this. There are, however, available

not only little pocket calendars like this one which I am holding in my hand, which give a contrast between the present year 1950 and The World Calendar scheme, but, in addition, there are these booklets which are available, which will, in fact, give you all the facts and figures in detail which you could possibly hope to assimilate. (Diagram at end of article.)

What this diagram shows us is the main basis of the proposal—that the quarters are composed of this equal arrangement of days and each quarter is the same as the other. The first month has 31 days, the second month and the third month have 30 days each, making a total of 91 days for the quarter. That 91 days goes for each of the four quarters down the board. Now the essence of this proposal, which as I say is so simple, is that something quite drastic is done with those awkward extra days—one at the end of the year, the 365th day, and the second extra day coming in the leap year. You will notice that I have taken out of my calendar the 31st of December. Hence, you have lost the extra day; and in the case of leap year, it is proposed that an extra day, at the half year, in fact Leapyear Day, the 31st of June, but not called that, is dealt with in the diagram at that point.

Now that scheme gives us this arrangement of months which, although not equal as such throughout the year, are at least equal in each quarter, insofar as each quarter begins on the same day and finishes on the same day. You then have this recurring series of 91 days multiplying exactly out to 364 days for the year.

The ingenuity of the plan is especially seen in the treatment of this extra day

and the extra second day. The World Calendar Association proposes that that extra day and the extra second day, when it occurs, shall be taken right outside the calendar. That is the essence of the proposal. You do not regard it as a day to be numbered, unless you care to number it 31st of December. You do, in fact, regard it as a *Worldsday*, and it becomes a world or international holiday. When the Leapyear Day comes around, that is a *second* world holiday.

The psychological value of that clever device I shall refer to just before I close. For the moment, the practical value of it is that we find all kinds of benefits accruing which obviate the disadvantages that I have outlined just now.

For example, in the field of government, each fiscal year in this new calendar will begin on the same day and on the same date. Customs receipts and taxes, internal revenue collections, interest on government bonds, and so forth, will be easily computed with the regular equal-quarterly arrangement here proposed. The "quarter" now becomes actually one-fourth of the annual computation in the 364-day year. The 91st day of each quarter is caused, may I add in parenthesis, by the first month having five Sundays, that is to say non-working days.

In industry, the day, the week, month, quarter-year seasonal periods, are now all compatible and all coordinate and agree at the close of every quarter. Months have, you notice, 26 weekdays plus the Sundays, and this gives equality and a like consideration to every time-unit, simplifying the planning for industrial programs and compiling statistics.

Then you have the weighty labor and the transportation arguments. Those of you who have these pamphlets will see set out in a nutshell a convincing argument as to why this calendar is so obviously superior to the existing one.

The last point emphasized in these pamphlets, relating to the united world, is so tremendously important one cannot overestimate the psychological effect of this particular use of the World'sday.

What in fact is rather a conundrum, again, to an English visitor, is this very useful result with regard to national holidays, "public holidays" as I shall call them. Under The World Calendar not only do the holidays stay put on the same day of the week from year to year, but you have them, as it happens, very conveniently spread out.

For example, you notice that New Year's Day, the 1st of January, falls on a Sunday, and it will always fall on a Sunday. Christmas Day, the 25th of December, will always fall on a Monday. Independence Day, the Fourth of July—which may I say possibly is not so easily found in the English calendar—is always on a Wednesday. Thanksgiving is on a Thursday, the 23d of November. Armistice Day—which, incidentally, comes on the same day in England, where we have had this problem of deciding whether to fix it on a Sunday or let it float about from day to day—is fixed under The World Calendar for the whole world. Those who observe Armistice Day will find it always on a Saturday.

There you have, in short, a pretty good set of reasons for regularizing and ordering the calendar under The World Calendar proposal.

As regards the support which has come for the proposal, I need only refer (because this is so much more adequately expressed in the pamphlets) to the fact that up to the moment seventeen nations have approved the plan: Afghanistan, Brazil, Chile, China, Czechoslovakia, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Saudi Arabia, Spain, Syria, Turkey and Uruguay. There you have seventeen nations' support, many of which had supported the scheme before the last War; and there have been accessions since then.

The Federation of Chambers of Commerce of the British Empire is a very prominent supporter; and a considerable number of State Chambers of Commerce in this country, and other trade and industrial organizations of recognized standing. In the field of science there are, for example, the American Association for the Advancement of Science, the Mathematical Association of America, and similar American bodies, and such institutions as the Royal Canadian Institute, which has just joined as one of the supporting bodies. In the field of labor, the representatives of the American States who attended the International Labour Organization conferences have gone in support of The World Calendar, and many other such organizations, including the Canadian Congress of Labour.

The World Federation of Education Associations—with which I myself have in the past been associated, some years ago, in Geneva—such bodies as this and other organizations like the International Association of Y's Mens Clubs, have gone on record in this important matter.

It is invidious almost to pick out indi-

viduals; but one has to refer to the widespread character of this support. You have Raymond Bourguet, of the Ministry of Foreign Affairs in France, who said not long ago: "Reform of the calendar at this time is of interest to the French Administration and is being made the object of a careful study by competent technical Services."

Myron C. Taylor, who was Special Envoy to the Vatican, has wisely said: "The plan you advocate is practical and desirable."

Speaking again for my country, our eminent Sir Harold Spencer-Jones, the Astronomer Royal, recently declared: "Astronomers in all countries have expressed themselves in favor of The World Calendar. I am personally in favor of this plan."

There you have, I think, a fair body of support of those who want to see a simplified calendar of a 12-month model brought into effect.

Now, to conclude with a note about recent developments under the United Nations. The next steps must concern us from the point of view of how far these well-supported, well-authenticated proposals can be brought to realization.

Perhaps I can remind you that, as regards the United Nations, in 1947 the Economic and Social Council discussed this matter, went into a great deal of detail, and it only requires a decision on the political level to bring the findings of the Economic and Social Council into the daylight and into reality.

This did, in fact, happen in 1949, last year, when the question of the reform of the calendar went onto the agenda of the Assembly of the United Nations. Un-

fortunately it was postponed, owing to the pressure of what seemed to be more immediate and vital business.

When the United Nations Assembly again meets, it is strongly hoped that this item of calendar reform will not only go onto the agenda, will not only be discussed and not be postponed again, but it will, in fact, be the subject of an international *decision*. Obviously a matter of this kind can only be handled internationally and dealt with by international organizations such as the United Nations organization. It is not conceivable that separate nations will put this plan into effect by themselves.

The World Calendar Association takes the view, as I understand it, that if it is in fact agreed on by the United Nations in 1951-1952, then we might hope that by 1953 The World Calendar would have been accepted on a broad enough scale for it to become operative.

This will allow three years until the 1st of January 1956, when it would be most convenient to bring it into full effect, because the 1st of January that year, as in fact the 1st of January this year, falls on the same day of the week in both the old and the reformed calendars.

I am, as a world citizen, personally concerned with the world and the peoples of the world working together as a whole, working on common problems to common purposes. I am most attracted by this idea of a World-Day, a day on which we can have everywhere One-World festivals, special conventions and conferences and meetings, international visits and exchanges, a day which every-

one will acclaim as a World Citizens' day.

Already, those of us associated with world citizenship movements in different countries have been pressing for this common festival. On midsummer day this year, in London, we have held a World Citizens' Festival. I was absent from it but I was able to send a message of greeting to it. The event was a great success and included many nationalities.

That kind of thing, translated into the terms of this new calendar, will make it possible to do much more on the official level as well. If individuals, both statesmen and the ordinary people, can concentrate upon the things that bind them, the things upon which they can agree, that effort will bring about solutions to obstinate political problems which, at the present time, seem almost insoluble.

Perhaps there is too much politics in international affairs. There is too little common sense on high levels and too

little give and take. What is required are more proposals, such as these, for working and cooperating on a world level in the practical daily affairs of everybody's ordinary life.

This, in a way, is an ordinary thing, for it is a thing which affects most ordinary people. But it would be an extraordinary thing if, in fact, it could be brought about.

I suggest, therefore, that in learning to work together, in doing things together—instead of arguing as to who is right and who is wrong—in doing things together, as we are attempting under the one World Calendar, we are carrying into the practical daily affairs one-world concepts and one-world principles. The World Calendar is a further step toward that world unity, without which not one of our nations, not one of our ways of life, not one of our ideals can possibly survive in this tremendous century.

Diagram

	31 DAYS	30 DAYS	30 DAYS	= 91 days
1ST QUARTER	JANUARY	FEBRUARY	MARCH	
2ND QUARTER	APRIL	MAY	JUNE	JUNE 31 Leapyear Day
3RD QUARTER	JULY	AUGUST	SEPTEMBER	
4TH QUARTER	OCTOBER	NOVEMBER	DECEMBER	DEC 31 Worldsday

RING OUT THE OLD, RING IN THE NEW

Abstracted from a book by Dr. Kiyoshi Yabu-uchi, Professor at Kyoto University.

Japanese schools are using a series of profusely illustrated textbooks published by the Mainichi Company of Tokyo. They are called "Visual Aids for Social Studies," and deal with such topics as Electronics, Automotive Transport, Mechanized Agriculture, and Airplane Development. The 25th volume in this series, published in August, 1950, is Professor Yabu-uchi's "Life and Our Calendar." After reviewing the history and background of time measures, he deals at length with the deficiencies of the Gregorian system and the proposals for its revision. Among his illustrations is a diagram of *The World Calendar*, a reproduction of the cover of a 1949 issue of the *Journal of Calendar Reform*, and a photograph of Miss Achelis, whom he describes as "a world leader in the worthwhile movement for an improved calendar."

EVERY Japanese schoolboy remembers the story of Robinson Crusoe, who was shipwrecked on a desert island. You will recall that one of his first tasks was to devise a method whereby he could keep account of the passing days. Lacking pen and ink, he planted a stout pole in the ground, and each day he carved a small notch in the pole. As the notches mounted, he marked the weeks with a longer notch every seventh day, and similarly he marked the months.

His reason for emphasizing this matter was the natural human yearning to know what day it is. All of us, consciously or subconsciously, have the same desire, imbedded deep within us. Thus is demonstrated the importance of the calendar, and its close connection with human life.

Every home in Japan—and indeed in all civilized countries—has numerous calendars. They help us to lead systematic and regular lives. We would be seriously

handicapped without them. We go to school on Monday, but when Saturday comes we take a day off. New school



Robinson Crusoe on his desert island, as Japanese school books picture him.

terms begin in April and end in July. Summer is a vacation season, but when September comes we return—refreshed

and sunburned—to a new school term. A few months later we enjoy Merry Christmas and Happy New Year. In all of this, we require the sturdy assistance of our calendar, which guides us in our regular routine—serving us well, alike in the short life of the week and the longer life of the year.

whether we are children or adults, city dwellers or farmers, workers or professional folk. In all departments of life, the calendar is a vital force. On the farms, every operation is guided by its dates—plowing, sowing, cultivating, harvesting. In the factories, similar reliance is placed on linking industrial operations to days,



On a Tokyo playground, daily measurements of the sun's shadow give the year's length; smaller divisions provide a sundial.

Can you imagine what would happen if we had no calendar at all, or a faulty one? Our lives would be filled with endless difficulties and complications. Our schoolrooms would suffer serious inconveniences. Some boys would say, "This is Sunday, I think, and so I don't have to go to school," while others would say, "This is Monday, I'm sure," and off to school they'd go. Such confusion would make a teacher's life pretty difficult.

We lean heavily on the calendar—

months and seasons. Doctors, dentists, lawyers, government employees, teachers and scientists—all of them find their calendars an indispensable factor in accomplishing their allotted tasks. With its aid they review the past, make a record of the present, and chart the future.

The divisions of the calendar are designed solely to serve our utmost convenience. Just as clocks divide the day into hours, minutes and seconds, so the calendar has its segments of the year,

little packages of days that we find supremely useful—weeks, months, quarters.

The first task of the calendar-maker, of course, is to define the length of the year. Once this is done, his next duty is to break up the year accurately and conveniently with appropriate sub-divisions. Into the pattern thus established he must mark all the recurring holidays and events, so that we can instantly locate the dates that are important to us. These are among the features whereby the calendar contributes dynamically to our daily lives. We look to our calendar for weather data and astronomical facts, for phases of the moon and movement of the tides, for country fairs and governmental occasions, even for the 24 "dedicated days" of the old Chinese calendar which are still a matter of interest and observance among many of our tradition-loving people. With the aid of the calendar, we can identify also the "ancestor days" which we like to remember.

Most of us use the calendar without reflecting about its origins and the centuries of patient study which have gone into its development. It will be good for us to know more about its history and its evolution. It is not just a mathematical formula or a cold scientific prescription; it is a product of human ingenuity, and in creating it men have mixed together such strange components as science and superstition, wisdom and romance, religion and mythology, mathematics and witchcraft, compromise and prejudice. It has gone through many changes and improvements. And it is not yet perfect. There are several ways in which it might easily be made a better measuring instrument. If we are keen to enrich and uplift human life, we want the world to have the

best possible calendar. So we shall keep watching for ways to improve it and make it a better instrument for promoting the systematic life.

Let us go back into calendar history and look at the problems which faced the men who first tried to create a good system of time measurement. They were priests and astronomers, who went to the stars for answers to their questions. Why did they go to the stars? Because they realized that a good calendar must be a "calendar of the universe"; it must tally with the heavenly bodies. The year is an astronomical fact; it is measured by observation of the stars.

How many days are there in a year? Every schoolboy in Japan can answer that question. But our ancestors of a hundred centuries ago couldn't answer it. It took them a thousand years to find even an approximate answer. In the olden days, perhaps it wasn't very important; men were satisfied in knowing that the succession of the seasons measured out a year, and then repeated itself. They knew that Spring had arrived when the earth started to glow faintly green with the budding grass; they knew that Autumn had arrived when the leaves turned brown and it was time for their harvest. They led a primitive life without a formal calendar; nature's variations were a good enough guide for them. They marked events by such convenient time-posts as the first snowfall, the willow buds, the flooded streams, the long Summer days, the waxing and waning of the moon.

As civilization progressed, men grew dissatisfied with this vague notion of the length of the year. They learned to determine time spaces by the appearance of

familiar stars in the sky. Those who watched the heavens nightly noticed the progressive changes in location of the big stars. The passing of a week was marked by changes that were apparent to anyone. The Spring sky of May and the Autumn sky of November became familiar features in the memory of clever observers, and soon it was known that these sky patterns reappeared at a precise interval that exactly measured the passing of a year.

When Arcturus appeared in the June sky, Japanese farmers prepared to harvest their rye, and they still call this star the "rye star." In Egypt the ancient tillers of the soil relied on Sirius; when Sirius appeared they knew that the Nile floods were coming to enrich the land.

Thus the calendar makers of prehistoric times were able to measure the year's duration. They figured it as 365 days, plus a fraction which was not far from a quarter of a day. Modern astronomers have calculated it with pin-point accuracy, at 365.2422.

Besides observing the stars, there developed another method of checking the year. Men learned that they could watch the shadows cast by the sun, and use these shadows for measuring both the hour and the year. The first sundial was an upright stake driven firmly into a level piece of ground. It cast a shadow which moved around a circle to indicate roughly the time of day. The same shadow, if one measured its length, showed the passing of the seasons: the shadow was short in Summer, when the sun is high, and long in Winter, when the sun is low.

Our high school students sometimes install this device on their playgrounds, as an exercise in astronomy. It is a worth-

while project, which gives us a fundamental knowledge of time measurement and the background of the calendar.

When we look back over history, we find that Japan adopted the present calendar only 75 years ago. Before that, we had a complicated lunar system. Fragments of the old calendar are still in use, as every schoolboy knows. We like to go back to it in our more sentimental moods; some superstitious people still rely on its most mystical aspects. Our fortune tellers use the old nomenclature and analyze our characters by the dubious methods of olden times. Wedding dates are often selected on this basis, and even the selection of a mate is swayed by whether bride and groom were born in the year of the rat, the monkey, the tiger, the snake, the pig or the rabbit.

Japanese people are reverent toward the past. Tradition clings to ancient customs. We feel a little ashamed of ourselves when we observe these cast-off calendar superstitions, knowing that our inheritance from ancestors is partly good and partly bad. Nevertheless we can't help being the way we are. Little by little we change, and permit the old customs and habits to fade out.

Japanese scholars have long felt that there is still room for improvement in our present-day calendar. They have followed with sympathetic interest all the international proposals for revision, and they have generally reached the conclusion that the best plan is the one which is designated as The World Calendar.

In my classes at Kyoto University I have often spoken to my students on this subject, and their interest has led me to prepare this simply-worded pamphlet for the use of Japanese public schools. For

everybody's information, I want to discuss briefly the disadvantages of the present calendar.

The chief disadvantage, I think, is the varying number of days in the month and the lack of a uniform sequence in the way the months follow each other. This weakness of our current system is admirably corrected by The World Calendar, which divides the year into equal quarters, and then divides the quarters uniformly into three months of 31, 30 and 30 days. The quarters are identical in arrangement, with the weekdays falling into exactly similar order.

This gives us a "perpetual" time system, which obviates all the irksomeness of printing a new calendar every year and of adapting our lives every year to a new arrangement of the days. Here of course is the invaluable correction of the second major defect of our present system. Educators are probably the ones who have suffered most from this disadvantage; it has forced us every year to make new school schedules, because the incidence

of the weekdays is basic in our programs of teaching.

The benefits of the new system are instantly evident to anyone engaged in school administration. They will bring similar relief, no doubt, in other lines of human activity, and will be even more important in western countries than they are in Japan—for the Japanese people do not put as much emphasis on the weekdays: we work or rest without particular regard to the sequence of Sundays, Saturdays, and other days-of-the-week.

I like the way the new system levels off the year by taking the 365th day and making it a World Holiday without any weekday name. By this ingenious device a splendid harmony is given to the calendar, and we are enabled to have a perpetual system of time measurement. The resulting convenience is obvious to anyone who gives the matter a little serious consideration. I look forward with delightful anticipation to the day when The World Calendar will be used throughout the world.

UNDER COVER STUFF

By Bernardine Kielty

From "The Ladies Home Journal," January 1951

MAYBE you thought, as we did, that the new half century began on 1 January 1950. Well, we were all wrong. The Naval Observatory at Washington tells us that as there was no year "0," the century runs fully through the year ending "00," and the Romans, who gave us the calendar in the first place, didn't even have a figure for zero. *Webster's Unabridged Dictionary* lists the first century A.D. as the years 1 to 100 inclusive; the nineteenth century as A.D. 1801 to 1900 inclusive.

NEW TIME MEASURE IS NEED OF MODERN AGE

By Tomas Justiz y del Valle

*Attorney-at-law, Havana, Cuba; former President of
the Cuban Academy of History*

(Based on an Address to Havana Masonic Lodges)

MASONIC lodges in Cuba are embracing with enthusiasm the cause of calendar reform. This is entirely fitting for an organization which insists in its constitution upon taking an active part in social betterment and human progress. We like to hope that our zeal in this matter will spread to Masonic groups in other countries, and will thus be helpful in speeding world acceptance.

The phrase "calendar reform" seems to me somewhat inaccurate. I think of a "reform" as something drastic and ponderous. But the proposed new calendar is not a radical change: It is merely a slight correction or adjustment—what we call in Spanish a "normalization."

There is nothing new about improving the calendar. Men have been doing exactly that, over and over, ever since they emerged from the cave-man culture and started to become civilized. Calendar reform is one of the most oft-repeated and carefully-planned major events in history. It has come about on each occasion because, as man rose in culture, he required more accurate methods of

measuring and recording time. History teaches us, then, that the calendar is not static, any more than life is static. Improvement in the calendar has been a continuous process, down the ages.

Among all the civilized peoples of ancient times, the Greeks and the Romans were the ones who were most keenly aware of the need of adjusting the calendar to the highest possible perfection. They studied the astronomical aspects of it, as well as its impact on agriculture and other human activities. They sought to harmonize the necessities of life with the current of the year, as shown in what we call an Almanac or a Calendar. The difference between the two titles is a slight one—the almanac seeks to extend the usefulness of the calendar by linking it up with the concomitant celestial phenomena, religious days, historical events, and popular holidays.

That's what a calendar is for. It is a vital part of our everyday life. History tells us that all peoples have marked their emergence from barbarism to civilization by turning from a primitive system of time measurement to a new

standard which goes beyond the mere registration of a constant succession of days and nights. It takes scientific knowledge to register the inter-relation of the seasons and the solar year.

The cave man had all he could do to face the mystery of daybreak and sunset. Centuries passed before he began to question the succession of moon changes, or the way the sun brought on the four seasons of the year. As the human race became wiser and more civilized, the calendar had to be improved. Different cultures approached it from different angles; some nations favored a lunar calendar, others found a solar measurement more to their liking. Some emphasized the moon-ths; others the seasonal quarters. Peoples living by the sea had to reconcile their calendar with the tides, and found new mysteries here, confounding their elementary mathematical abilities.

The recorded history of the calendar goes back ten thousand years or more. It embraces China, India, Palestine, and the wise men of the Euphrates Valley. These latter, whom we loosely call "Chaldeans," had a fairly accurate and scientific calendar as far back as 5,000 years before the Chinese. Our present-day calendar is a direct descendant, by way of Egypt and Rome. Chaldeans were zealous astronomers, whose researches covered not only the sun and the moon, but as many of the planets as they could observe. Their ziggurats—sacred monuments akin to the Tower of Babel—presented seven planes corresponding to the orbits of Mercury, Venus, Mars, Jupiter, Saturn, the Sun and the Moon. Here, perhaps, is the origin of

the week, with its seven days dedicated successively to each of the heavenly bodies—Sun-day, Moon-day, Saturn-day and our Spanish succession of Mercury-day, Venus-day, Jove-day.

Leadership in calendar reform later moved westward to Egypt, where the priestly astronomers measured the days and years with an accuracy never before attained by man. Their main difficulty was to keep the years in step with the seasons. In the year 238 B.C., during the reign of Ptolemy III, there appeared an Alexandrian Greek named Eratosthenes, one of the cleverest men that ever lived. Confronted with the many confusions between the Egyptian and Greek chronologies, between the financial year and the court year, between the agricultural seasons imposed by the River Nile and the wandering quarters of the priestly computations, he suggested to Ptolemy a calendar reform based on the establishment of twelve 30-day months, supplemented at the year's end by five feast days which would round out a 365-day solar year. He also pointed out for the first time that an extra leap-year day would be needed every four years—an additional holiday to be called the Day of the Benefactor Gods, these being Ptolemy and his wife and sister Berenice.

The decree which put Eratosthenes' suggestion into law is still preserved in carved letters on a stone tablet, now in the Paris Louvre.

As time marched on, the Romans moved into first place among the nations of the world. They soon found their calendar inadequate, and Julius Caesar decided to adopt the Egyptian pattern, with improvements by himself.

Caesar had a far-seeing mind, yet in traditional matters he realized the necessity of compromising to make the transitional period more acceptable. His new calendar was a tremendous improvement over anything that had gone before, but it was still somewhat short of the perfection he would have liked. He wisely scattered Egypt's five epagomenal days around the year, but their allocation left the calendar with unequal quarters, an over-shortened February and other unnecessary irregularities. These may have mattered little in Caesar's time, but they are awkward, expensive and confusing in the faster pace of our modern era.

The calendar we use today is the same as Caesar's, except for a comparatively minor revision of the leap-year rule by Pope Gregory XIII in 1582.

Now comes the proposal which international scientists and business leaders have agreed upon, and which is now before the United Nations for action. It will give us a perpetual calendar with every year identical. No longer will there be any need for printing a new calendar every year, with a new arrangement of weekdays. Moreover the new calendar—The World Calendar—will have equal quarters, facilitating comparisons and making everybody's planning simpler and easier. Every month will have exactly 26 working days.

Our Masonic lodges are particularly interested in the new method of inserting leap day every four years as a special holiday which we can dedicate to the One and Universal God, the great Architect of the Universe, in whom we must believe sincerely before we can enter the door of any Masonic lodge.

The plan for this revision of the calendar originated with an Italian scholar-priest, Marco Mastrofini. His suggestion of a century ago has been refined and improved by scholars and scientists, promoted by statesmen and humanitarians, and studied in detail by hundreds of international bodies. The League of Nations took it up, and submitted The World Calendar plan to all its States members. At a subsequent date, calendar revision became an important project in the United Nations, where the final stages of agreement seem to be imminent.

The present proposal has been scientifically certified as "the most exact system of time measurement that can be attained without serious dislocation or disturbance." I think you will agree with me that the time has come to put our calendar in order. We live in a new world, a world that moves faster and is more tightly knit than that of Julius Caesar. Machinery and science have wrought mighty changes. There is an increased intensity to the minutes, months and years which a man spends during his lifetime. Distances have shrunk; we cross continents and oceans as quickly as Caesar's legions marched across the marketplace. Today we are in Havana—tomorrow, if need be, we can be halfway around the world.

Time is vitally important to us. And equally important is the accurate measurement of time.

I'm sure every Masonic brother of mine, dedicated as he is to helping humanity in every possible way, will agree with me that the hour has come for The World Calendar, keyed to the needs of modern life.

CALENDARS GALORE

Reprinted from The Hindu, English daily published in Madras, 29 November 1950

OUR almanac-makers are a conscientious lot. And they are almost as fiercely independent of each other as doctors are popularly believed to be. There are conservatives who royally disregard the precession of the equinox as an impertinent irrelevance; while those who think otherwise are no less hotly in disagreement among themselves. The orthodox, again, follow so many different *siddhantas* that for every religious ceremony or sacrament there are almost as many dates given as there are *panchangas*—which may provide the lukewarm with loopholes but can only perplex the devout.

But all the almanacs are in touching agreement on one thing. Just as the Euclidean is reminded that there are many non-Euclidean geometries, so the follower of the Christian era is reminded that there are quite a number of other chronologies, each with a respectable following in this country. The year of grace 1950 is, as your *panchangam* will tell you, Kaliyugadi 5051, Salivahana 1872, Fasli 1360, Kollam 1126 and Hejira 1370. And that by no means exhausts the list. The Vikrama era of Northern India does not figure there; and to know aught of such refinements as the intercalary month you will have to go a little more deeply into the matter than merely to look at the rubric that

heads each page. But the array of alternative years will more than content most men.

The uninstructed may even wonder whether all this is not a display of rather useless learning. How can you, it may be asked, expect the faithful who follow the Hejira to take any interest in *tiithi* and *nakshatra*? And why should the Fasli, so dear to the Revenue Department, be endowed with a spurious sacerdotal significance? Our astronomers may have a very good reply, though it is beyond our guessing.

But we are more intrigued by the passion that our secular Government so unaccountably displays for a bewildering variety of official years. Thus, apart from the civil year, we have the income-tax year and the Fasli year; not to mention the school-year with its esoteric division into unequal terms, each making its stern demand on the lean parental purse, the bank-year with its great divide 1 July, which no one who has overdrawn his account can afford to forget, and other arbitrary divisions imposed by custom or convention. The Government, which is bent upon pursuing uniformity in spheres where it may be a dubious virtue, could well consider giving the harassed citizen some relief by enjoining a uniform official year for its exactions, penalties and prescriptions.

ASTRONOMERS INSIST IT'S TIME TO CHANGE

By Professor G. Schindler

Originally published in Sternwelt—"Star World," a Munich astronomical journal, October 1950

ANYONE who has given much thought to our existing system of time measurement comes quickly to the conclusion that the present calendar has certain definite defects, which are annoying and costly in an age of progressive scientific techniques and accurate controls. While we have good clocks which for a lifetime we can use in telling the time of day, yet we have to suffer a new calendar each year.

In economic research the statistician finds it highly impractical that the quarter-years are of unequal length and lacking in comparability. It is especially disturbing to him that the quarters begin with different weekdays, and that the months have an ever-changing number of working days. Add to his troubles that each year starts with a different weekday, and any given date in the year can fall on any of the seven weekdays. What could be more disorderly?

Demands for eliminating these defects grow constantly more insistent. We first heard them from the astronomers and other representatives of science; now we hear them, in ever-increasing strength, from the economic world.

It would be outside our present province to examine all the weighty remedies which have been proposed. Some of the plans, such as the suggested decimal system and the 13-month proposal, bring disadvantages with them that actually outweigh their advantages. To be practical, a proposal must not only eliminate defects, but also avoid changes that are too drastic and disturbing.

At the present time the plan of The World Calendar has the best prospect of being adopted in the foreseeable future. It came out on top after the League of Nations had elaborately examined the question of calendar reform from a world-wide viewpoint. Now the United Nations has taken it up, and the progressive leadership of that organization hopes to find a way to get the thing done. A large number of the member nations have voted for The World Calendar, but at the 1949 session a final decision was postponed, mainly because of urgent international pressures in the political arena.

The advantages of this plan lie in the fact that it gives the calendar four equal quarters, while at the same time it preserves the present division of the year into

12 months. Also the other subdivisions are palpably simple: the first month of each quarter has 31 days, the other two months have 30 days each. The quarters begin identically with a Sunday, and end on a Saturday, so that each quarter contains exactly 13 weeks and 91 days. Every month has, with the exception of church and state holidays, exactly 26 working days.

The first month in each quarter has five Sundays, the other two have four each. The year begins with a Sunday.

Because the year has 365 days, there is one extra day. The World Calendar envisions this yearly surplus day—and also the quadrennial leap-year day—as having no weekday designation. The surplus day which falls each year after 30 December will be observed as a World Holiday, as will the extra day falling after 30 June in leap years.

The development of the calendar at the end of the year would be as follows: the

World Holiday follows Saturday, 30 December; and the first day of the New Year, a Sunday, follows this. Likewise in leap years, Saturday, 30 June, is followed by a World Holiday, and the 1st of July is always a Sunday.

Advantages of the new arrangement are obvious. Economy and science will be well served by it. The approval which it has received comes not only from leading nations and governments, but also from the most important church groups. Of course the latter are also keenly interested in the fixation of Easter, which is left open in the proposals for calendar reform because here the sole jurisdiction rests with the church authorities. Once The World Calendar is established, the stabilization of Easter will probably be easily managed.

Next convenient date for putting the new calendar into effect is 1956. The intervening years are just about enough for necessary preparation and legislation.

ENDORSEMENTS

FROM THE EXCHANGE CLUB OF HICKORY, North Carolina, has come word of the endorsement of The World Calendar by that Club. Their resolution, carried in the *Hickory Record* of 13 December 1950 and the *North Carolina State Exchange News* and signed by the officers of the Club and its World Calendar Committee, reads in part:

The EXCHANGE CLUB of Hickory, North Carolina, does hereby approve the plan as set forth by The World Calendar Association. Said plan to provide for equal quarters of 91 days each, 26 business days a month and stationary National holidays appearing on the same days each year and further providing for world holidays on June W and December W.

At the December 1950 meeting in Washington, D. C., of the NORTHEAST WASHINGTON CITIZENS' ASSOCIATION a motion was passed in favor of The World Calendar.

FATHER TIME AND THE CALENDAR

By Professor Edward M. Weyer

Professor Weyer, eminent educator in the fields of philosophy and psychology, has been a supporter of The World Calendar since the early years of the Association, having become a member in 1932. Until his retirement in 1948, Professor Weyer was connected with Washington and Jefferson College, Washington, Pennsylvania, having been Professor of Philosophy since 1899 and Dean from 1922-1942.

MAN is limited both in space and in time. He is always 'here,' meaning 'in this place'; and time is always 'right now.' Space lies around us in all directions, but time has only one direction. Time lies like a ribbon, or a road along which we are always moving, yet we remain in the present, living one moment at a time. Saint Augustine had something to say about this. The past, he reasoned, is gone—it no longer exists. The future is not yet here—so does not exist either. What, then, of the present moment? Just a razor edge, scarcely any time at all. . . . But the present moments, in being lived, are surely real. It was of them that Benjamin Franklin urged: "Do not waste time, for it is the very stuff that life is made of."

True, the human race has lived through vast corridors of yesterdays, but now those past years stand in an endless receding row, like tombstones, lifeless, dead. It is a mistake to suppose that we can revisit those corridors of elapsed events;

all we can do is think about them without moving out of our present place. And for this reason the problem of Time falls into two parts: the living present, in other words, the problem of Today, and the problem of the months and years, which is the problem of the Dead Past. Toward solving the problem of the present, we invented clocks to give us the time of day, and we have the calendar to take care of the past that is gone and of the future that never arrives.

Prehistoric man doubtless cut notches in sticks to record the passing days, for at the very dawn of recorded history the Egyptians were living in anticipation of the seasons and were keeping count of the years. They could not halt time, nor check its flow, but they could and did measure it. So, with the rise of city-states in Egypt came the invention of the first calendar, which proves that man had already learned to write and to count, and that civilization had begun.

The Egyptian priests, custodians of the

sun, moon and stars, set their calendar to keep pace with the cosmic clock whose dial all men can see in the heavens. They established a beginning-date for the first day of the first month (moon) of their Year One. This was the day when, over the eastern horizon, the sun and the dog-star, Sirius, rise exactly together. It marks the beginning of a great astronomical cycle, for it occurs only once in 1,641 years. We can calculate when this happened, about 4241 or 4236 B.C., the earliest date in recorded human history.

Great credit goes to these Egyptian astronomers, for before the fixing of this date there must have been centuries of observation and accurate calculation. It served to measure the year, as slightly over 365 and one-quarter days long. In ordinary affairs they took no account of the extra fourth-of-a-day. They counted twelve months of thirty days, then added five festival days to round out the year. After 238 B. C. they added an extra day every fourth year. Ethiopia still operates on this antiquated calendar.

The ancient Greeks, and after them the Romans, were more interested in the antics of the moon than of the sun. They used lunar calendars that got out of step with the marching sun. Indeed, apart from the recurring seedtimes and harvests, they as pagans seemed little concerned with past and future, less concerned than modern man is. They were creatures of the passing day. Of his Greek countrymen, Thucydides said, "the daily delight of them banishes gloom." When he wrote his history of the Peloponnesian War he did not venture to dwell on events before that war, which was recent, for, as he said, such events were obscured by myth and uncertainty.

Their preoccupation with the present is somehow connected perhaps with the leisure the Greeks enjoyed and the excellent use they made of it: they explored certain timeless topics, such as the worth of the individual, the greatest good in life, and the nature of the true and the beautiful. Consequently, they made lasting advances in art and philosophy. They seem to have had a curious slant on past and future, for, whereas we think of ourselves as seated on a moving platform facing into the wind and peering into the future, they took their position facing backward, looking down into the past, the future being to them undisclosed, dark, and, as it were, hidden in the lap of the gods.

By the time of Julius Caesar, the calendar that the Romans were using had got so far behind the sun that the beginning of spring, in their calendar, was actually at the beginning of winter. Thereupon, Caesar, upon expert advice, decreed a change-over to the Egyptian sun-calendar. It was in 45 B. C., the year before his assassination, that he ordered the year henceforth to begin with January. To make the change, the preceding year 46 B. C. was lengthened to 445 days, making it "the last year of confusion." He also took $365\frac{1}{4}$ days as the length of the year, but somehow, through misunderstanding, a leap-year day was added for a while every third year, causing an error that Augustus Caesar in 8 B. C. was to correct.

Exactly 368 years ago this modified Julian Calendar underwent another face-lifting, called the Gregorian Reform, but it is still the Julian Calendar, still in service after 2,000 years.

Our present calendar—did we but real-

ize it—has about all the inconvenient irregularities a calendar could have and still keep in step with the sun. Let us now turn away from it to consider the other problem that has been solved quite to the satisfaction of everybody. This is the Problem of the Passing Day.

Aside from a few water-clocks, sundials, and hourglasses, the ancient Greeks had no means of telling off the minutes and hours. Centuries rolled by before there came into general use a contrivance combining a pendulum with a pointer moving over the face of a dial. This mechanism measured time by motion, regardless of the fact that time does not move. Timepieces probably appeared first on steeples, then on mantlepieces, then in men's pockets. Now, in this split-second age of ours, a watch is bound to every man's wrist—millions of watches. Thus we have solved the pressing problem of the passing moment, the problem of how to live on twenty-four hours a day.

Since we have successfully invented day-clocks, the thought may occur to someone, why not have a year-clock to fix the dates of all the yesterdays and tomorrows? Its dial would be marked off into 12 months as the face of the day-clock is marked off into 12 hours. It is important to realize why this can never be. There would have to be three pointers and three dials, virtually three clocks. It would be like a trio singing a song, the bass taking the years, the alto the months, the soprano the weeks. The alto would follow its own irregular course but end with the bass; the soprano would not end on the same chord as the other two.

Another suggestion would liken our calendar to a foot-rule, having twelve inches to the foot. The difference is that

the twelve spaces to represent the months would have to differ in length. Moreover, the first six divisions would have to cover more space than the last six, for our half-years are unequal in length, also our quarter-years. Our calendar year does not divide into four equal seasons: the first three months cover 90 days; the next three, 91 days; the last two quarters, 92 days each. With such a ruler as this for handling statistics or for planning financial operations, one soon loses patience with our present unbalanced, clumsy, and obstructive way of juggling time intervals. Better to throw it away, devise a new one.

As a result we are reduced to mumbling the infantile ditty, "30 days hath September, April, June and November," to guide us on our way; and even so, if our calculations extend into the following year, we must buy a brand new calendar. In the course of any 28 consecutive years there are now 14 different calendars to reckon with.

All one could ask of a proper calendar is that it resemble a road-map. Such a map informs us of villages and other points of interest that lie ahead and is equally applicable to the route we have already passed over. The most important demand would be that it be drawn true to scale, which our present calendar is not. Such a time-map could be hung on a wall and serve as a perpetual backdrop to history, with past events accurately spaced and the future open to planned endeavor. Our present Gregorian-Julian Calendar is not drawn to scale. The task of drawing a better one seems not overwhelming, requiring no mathematics beyond simple arithmetic. We are balked, however, by an astronomical difficulty: it takes the sun 365 days to complete a revolution.

The number 365 is a tough nut to crack, divisible only by the numbers 5 and 73. Calendar makers have never met this hindrance squarely; they have always compromised, accepting a calendar that jumps erratically, running ahead or behind the sun-clock in the heavens.

We are still managing our affairs according to the Julian Calendar, now 2,000 years old. It flowed along unmolested until 1582 when Pope Gregory XIII noted that Easter had slipped far away from its moorings. It had been running behind the sun for a long time, so, like a clock, he simply re-set it by decreeing that Thursday, 4 October, of that year should be followed immediately by Friday, 15 October. It is not easy to overcome the sluggishness of tradition. One might have thought Gregory had re-set the sun instead of the calendar. Some people clamored to have back the days he had deprived them of, some tried to collect back pay from their employers, and riots ensued. Nevertheless, Catholic countries complied with the decree promptly; Protestant countries were slower to conform. Protestant England and her American colonies did not follow the Papal suggestion until 1752. Russia, under the Greek Catholic influence, retained the Old Style until 1918, then had to drop thirteen days to catch up with the New Style. Mohammedan Turkey was the last European state to conform, in 1927.

No practical man would welcome another change as disturbing as the Gregorian Reform turned out to be. It resulted in having two calendars, Old Style and New Style, and the confusion lasted some 300 years. But today, if the countries should all change their calendars at the same time—discarding the Gregorian

for a better one—and if the world could glide into a new one almost without being aware of the transition, then the wisdom of changing would depend on the advantages gained by the move. It is quite probable that such a swapping of calendars in mid-stream, so to speak, may actually happen in the near future. If so, the advantages will surely be very great, and the confusion scarcely more than is occasioned by changing to daylight saving; we would be scarcely aware of it.

The mathematical obstacle standing in the way of a perfect calendar has always been: What shall be done with the 365th day? I suggest that we tuck this day away in our vest-pocket and forget about it while we consider the other 364.

Elisabeth Achelis, the tireless President of The World Calendar Association, has hit upon a most tactful approach, suggested by a Chinese tale. It seems that a Chinese farmer bequeathed his property to his three sons. To the eldest he left one-half of his entire estate, to the second one-half of the remainder, and to the youngest son two-thirds of that left over after the others had received their shares. But the executor of the will found himself in a difficulty similar to that of dividing on a basis of 365 days when he discovered that the farmer's possessions consisted of exactly eleven sheep. Fortunately a philosopher happened to pass by the gate, and the executor besought him to tell him what to do. "Go over the hill," said the philosopher, "and borrow a sheep from a neighbor." When this was done, the philosopher said, "Now you have twelve sheep. Give six to the eldest son; half of the remaining six—that is 3—to the second; then of the three left over, the youngest son can have two-thirds—that

is 2. Now take back to the farmer the sheep that you borrowed."

The Chinese philosopher has the same advice for us. It is the same problem, only in reverse; for while the farmer had one sheep too few, our predicament is that we have one day too many. So, let us consider only the 364 days. This number divides equally, giving us half-years of 182 days, and quarter-years of 91. It also allows exactly 52 weeks to the year, exactly 13 to each quarter. It seems awkward to have 91 days to be divided into three months, but the difficulty can be miraculously overcome. Just let us have *the first month in every quarter begin on Sunday and consist of 31 days.*

This simple rule will keep the whole new calendar straight in one's mind; it will be easy to remember, and its consequences are exceedingly practical. Follow the rule and one discovers that every quarter will last 13 weeks and end on a Saturday. Although the first month will have five Sundays and last 31 days (the other two months having only four Sundays and 30 days), nevertheless, all the months of the year will be alike in having 26 working days, 78 to each quarter. Better still, all month-dates will be linked to the same day of the week every year; for instance, July Fourth occurring once on Wednesday will always occur on Wednesday—many holidays thus become automatically pegged.

We are now ready to return to the 365th day, our present 31 December. But in the new calendar December ends on 30 December. This extra day is not to be a second Saturday, nor any weekday at all. It is called *Worldsday*, a *World Holiday* [W or 31 December], to be a day of festival, an opportunity for balancing our

books, for taking stock of the year's accomplishments, its blessings, prospects, and a time for sober thought on the past and the future.

It functions in the calendar as a sort of keystone, preventing the weeks from straddling the boundaries between the years, and keeping all dates firmly set in the permanent framework of the year. As at present, there will be a *Leapyear Day* also, recurring every fourth year. It, too, will bear no weekday name; and it is to follow 30 June [dated W or 31 June], a kind of partition dividing those years in halves.

In order to glide with no perceptible jolt out of the old calendar into the new, we—and the world in general—must wait for a year that, according to present reckoning, begins on a Sunday. The next opportunity will be *Sunday, 1 January 1956.*

This prophecy may seem like wishful thinking because the nations of the world have never before agreed about anything and agreement must be reached in 1951, or not later than 1952, to allow time for the necessary years of preparation. But calendar revision is no new thing; it has been advocated and discussed for a very long time and good progress has been made. Between 1923 and 1931 the League of Nations received and considered more than five hundred proposals bearing on the matter. By 1938 fourteen nations were on record as favoring *The World Calendar*. These nations embrace nearly one-third of the world's population and more than one-fifth of its land area.

Prior to 1930 *The World Calendar* had a rival: a 13-month year, each month to have 28 days, with a final year day (as in *The World Calendar*), and a leap-year

day every fourth year. However, this plan lost ground in favor of The World Calendar which proved superior on all counts. Today, The World Calendar Association is located in New York City with affiliated societies in 36 foreign countries.

The Association has sought and obtained preliminary hearing before the Economic and Social Council of the United Nations; and bills urging speedy adoption of The World Calendar have been introduced in both Houses of Congress, warmly supported by congressmen of both parties, and there is good chance of prompt action. The bills are alike in requesting that we as a nation accept the new system, and they include the request that our government recommend the same course to the other nations of the world. The prospect of legislative action is favorable.

But our interest in the present article lies with the common man. To him, if all goes well, the change from one calendar to the other will be as easy as setting foot on an escalator to ascend to the upper floors in a department store. After placing his foot on the right step, our friend's next thought might well be, "Now, when do we get off?" And the cheerful reply would be "Never." Or rather, not for some 3,000 years, which is about the same as never. After that, people will have to drop a day from the calendar if they want to keep in step with the sun for another 3,323 years.

For the present the common man has nothing to worry about. Under the new calendar nothing changes at all before 29 February 1956 (a leap year), when 30 February intervenes before March arrives, one day late. All the dissimilarity lies

between 1 March and 1 September, the six months during which the old and new calendars run, so to speak, on separate tracks, but never more than two days apart.

After the first year the common man will begin to see that the new calendar comes nearer his heart's desire than the old one ever did. He likes the stability. He will realize, for instance, that if a holiday, such as the Fourth of July, occurs on Wednesday in 1956, it will occur on Wednesday ever after. He is interested in holidays, for they contribute to his pleasure while they sometimes unfavorably disturb the routine of the work-week.

None of the holidays at present occupy fixed places: Labor Day on Monday and Thanksgiving on Thursday are fixed in the week but not in the month. Most bothersome is Easter which falls on the first Sunday after the first full moon following the Vernal Equinox! It swings over more than a month of days, ranging from 22 March to 25 April. Sometimes the weather is wintry, sometimes spring-like, a hazard to those who sell spring apparel and Easter bonnets.

Holidays are no concern of the calendar maker; they have been placed by various agencies—ecclesiastical, governmental, commercial, or otherwise—and it is properly within their jurisdiction to shift them. But public opinion may henceforth point to some beneficial changes. It is noteworthy that Pope Pius XI once expressed himself as favoring some fixed date for Easter, and popular opinion has suggested Sunday, 8 April, as offering a favorable fixed position for it.* Also, 4 July, which

* *Editor's Note:* The World Calendar Association believes that the stabilization of Easter is a matter for decision of religious authorities.

now may occur on Sunday as well as any other day, might be called Independence Day and shifted with advantage to 2 July, which is a Monday. In general, it is thought that Monday is the best day for holidays as it thus provides for a lengthened week-end with least disruption of the work-week. For the same reason, Tuesday is considered the worst time for a holiday.

We have been comparing the two calendars and have found the new one to be simpler in construction, easier to remember, more stable, and standardized to suit each and every year. The best test comes if we put both to the use for which they were designed. One example: School superintendents and college authorities have to make a school calendar each year. The easiest way is to fix upon the vacation periods first, so as to include Easter and Christmas, then, with an eye to Thanks-

giving vacation too, the task is to arrange two equal semesters, or three equal terms, around and between the vacations. The results are rarely satisfactory; different schools adopt divergent solutions; students have to wait each year to hear when school is to begin in the fall. Every year the same task has to be performed—unless we are to have the new streamlined calendar.

The adoption of a uniform time-table would in itself bear testimony to the world's arrival at maturity in the management of its affairs. It would be the culmination of an age-long effort to establish time-meridians, international date-lines, and convenient times and places for assembly to deliberate on super-governmental matters. It would be a triumph indeed to be able to start 1956 with One Clock, One Calendar, One World.

July 10, 1950

Honorable Dean Acheson
Secretary of State
Washington 25, D. C.

Dear Sir:

The World Calendar Association, Inc., is actively advocating the adoption of a so-called "World Calendar" through international action. Wide surveys have been made of American business, indicating general support of this proposal.

While we were not one of the original companies participating in the survey, we represent approximately 2,800 wage earners, manufacture yarn using approximately 150,000 spindles, with an aggregate net worth in excess of \$8,000,000.00.

Just as many other companies have indicated that they would benefit individually from the adoption of "The World Calendar" through international action, we should also like to endorse this proposal. Therefore, we urge you to instruct the United States Delegation to the Fifth Regular Session of the General Assembly of the United Nations, convening on September 19, 1950, to support "The World Calendar" resolution vigorously and actively.

Yours very truly,
L. E. Chittum, Treasurer
American Yarn and Processing Company
Mount Holly, North Carolina

TRADITION AND PROGRESS

By Abbé Chauve-Bertrand

*Eminent Roman Catholic Authority on the Calendar;
Saint Reverien, (Nievre) France*

THE eventual change in the calendar arouses, as do most changes in this world, partisans favorable to improvement, while others react in favor of the maintenance of the existing system.

The latter allege, insofar as the week is concerned, that not only for centuries but for several millennia the periods of seven days have followed one upon the other without interruption, and that this fact constitutes a tradition which is all the more venerable in that it is most ancient, the origin of which is lost in the dark ages, and that authoritative authors, such as Blondel, Faye and Bigourdan, consider that they derive from the phases of the moon.

Nevertheless, say the partisans of change, it should be permissible to question whether, with a view to improvement, a tradition may be altered, however venerable and ancient it may be. They believe that this should be permissible, that one should not believe in being held to follow a tradition blindly, nor to be a slave to established customs merely because they are established. Creatures deprived of the faculty of reasoning repeat the same thing over and over again because they are deprived of reason, but it is the privilege of the reasonable man to be capable of perfecting. To maintain

that a traditional custom should remain invariably immobile would compel one logically to condemn any improvement which has been accomplished in the course of ages, as though to say that it was wrong to abolish the human sacrifices of olden times, the sacrifices of animals which were made in the temple of Jerusalem, and, moreover, that Julius Caesar and Gregory XIII were wrong to interfere in the calendar received from their ancestors, that it was wrong to replace the antiquated coach by the automobile, the hourglass by the clock, the oil lamp by the electric bulb.

The initiators of calendar reform are nevertheless not surprised that everyone does not rally to their project, because they know that ideas glide for a long time over people's heads before they are taken into consideration, longer still are they tossed about in their minds before they become established, that moreover the least reforms are not ordinarily made without a commotion. "Anyone," wrote the Catholic *Vie Intellectuelle*, "who brings to humanity a new idea, may expect to be persecuted—baffled at least in the name of the dross of traditions."

As regards the fixing of Easter, the reasoning is appreciably the same. In this case, it is alleged that one is faced with an ancient tradition, less ancient than that of the week, but which goes back just the

same more than 15 centuries, if the reckoning is taken from the Council of Nicea in 325.

This traditional attitude, however, is so minor in regard to the Easter date that nothing appears to stand in the way of such a stabilization, the less so since the Christian Church has already modified the previous Jewish date by referring the celebration of the feast to Sunday. It is besides sufficiently demonstrated that the lunisolar calendar of the Jews, which is the principal cause of the mobility of Easter, is outdated in the extreme, and that the little game of shuffle and draw in the cycle of paschal feasts is an anachronism which is shocking and disturbing.

Thus it seems to have been understood by Popes Leo XIII and Pius X. In 1897, Leo XIII appeared to be willing to consider the idea of fixing the date of the feast of Easter; and Pius X, in 1908-1910, encouraged the work undertaken on the subject. There is even assurance that the latter would have wished it more advanced—it was not sufficiently so at the time—to enable him to make it the first chapter of his liturgical reforms.

That which could not be done at that time because it was premature seems possible of realization now, since a calendar reform, as wise and unobtrusive as the one proposed, has today been proved possible and useful.

To those who would find that the plan of this reform would depart from the ancient Christian tradition, it would not be irrelevant to answer: that we are precisely—who can fail to see it?—living in an era of renewal, of expansion, that at this time everything is tottering, the old walls and the worm-eaten frames, the empty formulas and the textbooks in use.

Maritain was not afraid to write that "God, manifestly, wants the new," without, we hasten to add, applying these words particularly to the subject with which we are concerned.

The new, maybe, but what? What is eternal, is it not eternally new?

On the other hand, in the created world, in the divine-human world itself, all that is alive develops, evolves, and does so continually, immobility being a sign of death. That is why it is necessary from time to time to renew formulas and to adapt institutions. One sure rule, in so doing, consists in denying nothing of that which is true in the past, in refraining also from resisting against the future, whence the formula: *tradition and progress*, the *nova et vetera* of the Bible, or else the *non nova sed nove* of the prudent. Neither reactionary nor revolutionary, as is said in other circles. But it has more than once been seen that revolutions have arisen where reforms were not effected on time.

Hence, it is now due time to establish a scientific calendar, rational and practical, which will be applicable in all countries, and which may be utilized as a basis for feast days by all religions.

Yes, the reform in question would depart from the ancient Christian tradition and even the Judeo-Christian tradition, our liturgical calendar being an assemblage of the Judeo-Christian, or the Hebraic-Roman. It is precisely an expansion of this Judeo-Christian tradition that our epoch demands to extend the substance and the benefit thereof to other civilizations, to all peoples, and even to those who are not tributaries of the Hebraic-Greco-Roman culture. And, to do this, we repeat, it is necessary to revise the primitive institutions which have be-

come insufficient. This is the case with the calendar.

From the foregoing, I am inclined to say logically that I find the idea excellent of not wanting to assign to the 365th day and to the 366th the denomination of Saturday-A or Sunday. That would be left to the choice of those who use that vocabulary. But a calendar which is really universal must take into account the popula-

tions, in the Orient, for example, who do not observe the Sabbath of the Jews, nor the Sunday of the Christians. As I wrote in the *Journal of Calendar Reform*, First Quarter 1940, p. 12: "As far as holidays are concerned, each church and each nation would only have to transcribe its religious and civil holidays to the reformed calendar, together with its various anniversaries."

1950 WAS SAMPLE OF PERPETUAL WORLD CALENDAR

From "Waukesha (Wisconsin) Freeman," 30 December 1950

THIS was the year when The World Calendar was to have been adopted because January, 1950, began on Sunday and 30 December fell on Saturday. The arrangement of such important holidays as Christmas and New Year in 1950, as a result, was ideal. Christmas eve was celebrated on Sunday. This alone has brought many comments from those who have felt these holidays should always be arranged as they were this year. There are no one- or two-day interruptions between the celebration of these holidays. This is one of the striking accomplishments of The World Calendar, and had it been adopted 1 January 1950, as planned, every year in the future would have had the same arrangement. The 1st of January would always begin with a Sunday and the 30th of December would always be on Saturday, followed by another day called World'sday, a year-end world holiday, the 365th day of the year. That would give the world an opportunity to begin every new year on Sunday.

This perpetual World Calendar has many other things to its credit. It retains the present 12 months and each of the four quarters is equal. Each quarter has three months, 13 weeks and 91 days, while each month has 26 weekdays plus Sundays. Each working year begins on Monday, 2 January, and ends when the year is reasonably supposed to end — on a Saturday. Likewise, each quarter ends on a Saturday, which is also the 30th of the month. Since every year is the same, it would be only a short while before the calendar could be committed to memory.

The present calendar has unequal quarters of 90, 91 and 92 days. It has months of irregular length and the months vary from 24 to 27 business days. It has grasshopping dates never twice in succession on the same weekday. If all of these things could be standardized as The World Calendar does, the economic savings and the harmony would be well worth the little effort required to bring about the change. From an unbalanced, irregular, unsettled calendar the world could change to a balanced, regular and perpetual calendar. Actually there is not much standing in the way of its adoption. Had the United Nations last year been able to adopt The World Calendar, the year 1951 would have witnessed its inauguration. As early as 30 years ago this new and better calendar was seriously discussed by the League of Nations, and serious attempts were made to adopt it. But the League, meanwhile, was wiped out and many of the high ideals for which it was established were forgotten. There is still hope that the United Nations will one day be able to give the world this new calendar. This would be a United Nations achievement almost as great as though it could guarantee world peace.

SUPPORT IS URGED FOR THE WORLD CALENDAR RESOLUTION

*Reprinted from the October 1950 issue of The Controller,
a magazine published monthly by The Controllers Insti-
tute of America, New York, N. Y.*

CALENDAR—*A system of dividing time into years, months, weeks and days for use in civil life. The periodic occurrence of natural phenomena gave rise to the first divisions of time. The earth's daily revolution producing alternate light and darkness was the basis used for fixing the day. Phases of the moon yielded the month. The fixed duration and re-occurrence of the changing seasons, due to the sun, set the measure of the year. These are called the natural divisions of time. The hour and week are conventional divisions.*

The calendar in common use in Christendom is the Gregorian calendar, a modification of the earlier Roman Julian calendar adopted in 1582, fixing 366 days for the years divisible by 4. Calendars in use include the Chinese, Jewish and Mohammedan.

—*Modern Concise Encyclopedia*—1940

DOWN through the centuries mathematicians, astronomers, Emperors and Popes have struggled with the problem of adjusting the division of time to civil use and now in the mid-20th Century the business world is ripe to put over another reform of the calendar suiting it to use in a world not at all concerned with harvest seasons, nor the rising and setting of the sun, but with accounting for a split-second mechanized world that is geared to the five-day week, three-shift schedules and wage-hour laws.

The World Calendar, sponsored by business and professional groups in 39

countries as the solution to chaos in time, is held to be an answer to stabilizing the operation of international trade, among other things. Just as the much needed Standard Time zones were adopted in the 1880's, so now a concerted effort is being made to bring about the adoption of The World Calendar through international action of the United Nations.

The present calendar and its effects on American business was the subject of a pilot survey recently conducted by Professor John M. Firestone of the Department of Economics, College of the City of New York, on behalf of The World Calendar Association, New York City. The statistical survey reports the effect of calendar irregularities on the business activities of a broad cross-section of American corporations.

It would be desirable to ascertain, states Professor Firestone, what the present calendar has been costing American business in inconveniences, misjudgments and dollars. For example, Prentice-Hall in its Labor Newsletter of 20 December, 1949, gives the following interpretation to the new wage-hour law: An employee, paid the minimum wage of 75¢ per hour

for a 40-hour week, would receive for 52 weeks of 40 hours each an annual salary of \$1,560, or \$130 per month. But because March 1950, for example, has 23 working days the minimum wage in that month would have to be \$138. The employer must then pay either a fixed monthly salary high enough to cover the maximum number of workdays or pay a differential in those pay periods in which the number of workdays requires it.

Wages are not the only thing affected. A "marooned" day (e.g., a holiday falling on Tuesday or Thursday maroons Monday or Friday) plays havoc both with production flow and distribution as well.

The forecasting or drawing off of figures over a sales period is unduly complicated in a system of 28-30- and 31-day months with movable national holidays each year. (Of 365 days under the present calendar, there are 289 shifting holidays on which business cannot be negotiated in one or more nations.)

Advertising, now down to a daily and hourly basis with the newspaper and television as media, takes sharp consideration of which day and time produce reader and listener interest that results in sales. Losses can ensue from ill-timed promotions, because of calendar variation, that prove disastrous to a planned budget.

Salesmen's expenses due to nonproductive "lay-over" holidays in mid-weeks also enter the picture.

In the matter of accounting procedure it has been found that some organizations have even drawn up their own 13-month or 4-equal-quarter "calendars" for internal use in calculating cost and wage programs, taxes and inventorying. But

this, too, has its complications, inconsistencies and shortcomings.

Of the 538 respondents to the questionnaire* used in the above-mentioned pilot study, 466 or 86.6 per cent indicated that the present calendar created difficulties for them. Of the 466 respondents indicating difficulties with the present calendar, 437 or 93.8 per cent indicated that a stabilized calendar would alleviate these difficulties. Despite the limitations of the sample on which the survey was based, the fact that so important a segment of American business *does* have difficulties with the calendar should be given full consideration.

The responses by broad industrial categories did not differ from each other significantly except in minor aspects (problems of firms engaged in manufacturing as contrasted with those engaged in distribution). However, the proportion of firms within each classification experiencing calendar difficulties was surprisingly uniform. The pilot study might serve as the basis for a more intensive and extensive survey of American business to get a cross-section of the attitude of all business toward this problem.

If you would like to assist in securing the adoption of The World Calendar, write of your support to the Honorable Dean Acheson, Secretary of State, Washington 25, D. C., requesting that the State Department take proper action for the adoption of The World Calendar by the United Nations in 1951.

* A copy of the findings of the pilot survey published by The World Calendar Association, containing comments for and against the reform of the calendar as well as the questionnaire answers, is available to our readers from *The Controller*, One East 42d Street, New York.

CURRENT PRESS COMMENT

Getting Impatient?

Estherville (Iowa) News

WONDER when the people of the world will have a few moments off from a war diet to adopt a new and more sensible calendar—one that is the same each year, and thus well adapted to modern economic and governmental needs.

The present calendar could be vastly improved. In fact, many business organizations are getting impatient with the delay and are adopting various devices, such as special accounting calendars, which they can use regardless of what others think about it or fail to do about it.

Looking Forward

Stroudsburg. (Pa.) Record

We can be certain that the second half of the 20th century will bring many changes. Among them may be a new calendar. It has even been predicted that 1956 will see the adoption of The World Calendar internationally. That will be the earliest time when both the Gregorian system and the proposed new calendar coincide.

The past year has marked outstanding endorsement of The World Calendar from such organizations as the Canadian Confederation of Labor, the Association of Consulting Management Engineers, the Colombian Academy of Sciences, and many others.

British Youth Approves

Carlisle (England) News

Our Carlisle Youth Discussion Club delved into the realms of time and space last evening, when the subject of the week was calendar reform. The speakers traced the history of time measurement and pointed out the inadequacies of the present system, which could be avoided by adoption of The World Calendar. A motion supporting this plan was carried.

Looking Toward 1956

New York Daily News

Advocates of calendar reform are fixing their sights on 1956 as the date when the United Nations might best install a new system of time measurement. The proposal was to have been urged on the General Assembly last September, but the UN was too busy with the Korean conflict.

The new calendar is a much-needed and beneficial reform. There is every reason to believe that during the next immediate years, governments and nations will demand the adoption of this orderly, reasonable and steady new calendar.

Let's Fix Our Dates

London (England) Daily Mirror

It is hoped that the United Nations will decree a new calendar, to start in January 1956. For a long time The World Calendar Association has urged that this will make life simpler for the housewife, the holiday-maker, the wage-earner and the business man.

Already the plan, supported by several nations, has been before the General Committee of UNO's General Assembly. It will be brought forward again in time for UNO to decide it shall come into operation on 1 January, 1956—the first date on which the new calendar and the present one tally.

Good Program Idea

Rotary International Program

Would it be more convenient if the same calendar could be used every year, with each quarter having the same number of days and each month having 26 weekdays plus Sundays? That is the proposal which has been placed before the United Nations for international adoption by 1 January 1956. A most provocative discussion on the merits of this plan could be based on information available from The World Calendar Association.

FROM THE MAIL BAG

Adoption of the new calendar would undoubtedly enhance the prestige of the United Nations. It would stand as a monument of useful international cooperation.—Prof. Oystein Ore, Yale School of Graduate Studies, New Haven, Connecticut.

We know what the adoption of Standard Time has done for the world. I believe the new calendar would be of even greater value, by simplifying life for everyone. There seems no reason why we should stagger along with the ridiculous arrangement inherited from the Middle Ages, when we certainly know how to set up a better system.—Charles Butler, Architect, New York City.

From the viewpoint of geography and statistics, calendar reform is a great necessity.—Dr. Ernani V. de Figueiredo, Brazilian Institute of Geography and Statistics, Rio de Janeiro.

My fervent wish is to see calendar reform in operation during my lifetime. Thus far, the campaign has been highly successful.—Curvin H. Gingrich, Editor, *Popular Astronomy*, Carleton College, Northfield, Minnesota.

No need to explain the great benefits our seashore resorts will derive from the new calendar.—Charles V. Mathis, *Journalist*, Wildwood-by-the-Sea, New Jersey.

All delegates to the United Nations ought to know and urge the benefits of The World Calendar. They ought to make it a priority matter of legislation.—Everett B. Anderson, Washington, D. C.

There have been inquiries about the significance of calendar revision to those concerned with agriculture. It seems to me that any system of recording time which is better adjusted to sequences in the solar universe will facilitate the keeping of agri-

cultural records. Uniform division of the calendar into equal quarters is distinctly advantageous to the farmer.—C. H. Bailey, Dean of Agriculture, University of Minnesota, St. Paul.

Calendar printers are plagued by the violently seasonal nature of their work. Given a stable calendar, our business would be no more seasonal than clock making, and while fewer calendars would be made, they would cease to be impermanent articles as they are now: the average calendar would be a fairly expensive and permanent item.—Ernest Morgan, Antioch Bookplate Co., Yellow Springs, Ohio.

It is a pleasure to see Professor Firestone's fine statistical skill marshalling eloquent figures in support of The World Calendar.—Prof. Sidney I. Pomerantz, City College of New York.

We discussed the subject of calendar reform at a partners' meeting last week and decided we should encourage our people to learn about its techniques and advantages. Members of our staffs in various cities meet a great many business and professional people and can thus assist in educating the public.—I. B. McGladrey, McGladrey, Hansen, Dunn and Company, Accountants, Cedar Rapids, Iowa.

Obviously a perpetual calendar will prove advantageous to business in the United States and to the world generally.—W. R. Sinclair, President, Kingan and Company, Indianapolis, Indiana.

Adoption of The World Calendar will be a major event in the history of the world and a benefit of incalculable degree to every man, woman and child. Without exception, all my friends and acquaintances who have examined the proposed revision are in favor of its adoption at the earliest possible date.—Dr. Edward S. Blaine, Los Angeles.

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Journal of
CALENDAR
REFORM

WHY WE SHOULD ADOPT
THE WORLD CALENDAR

FIRST QUARTER

1950

1950

GREGORIAN CALENDAR

THE WORLD CALENDAR

FIRST QUARTER																				
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FOURTH QUARTER																				
OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5									
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

THIS SIGNIFICANT YEAR

In this year of 1950 six months are identical, as the blocked months indicate. They are the first two months through Tuesday, 28 February, and the last four months of the year through Saturday, 30 December. The *old* 31 December in the present Gregorian calendar that stands singularly isolated on the first day of the week, really belonging to the first week of the new year, is comparable to the *new* W or 31 December, *Worldsday*, that lies outside the week yet always within the old year. It is the last day of the old year, the concluding 365th day that bridges the old with the new year.

Both calendars begin with Sunday, 1 January, and in the United States, Lincoln's Birthday comes on Sunday, 12 February; Washington's Birthday on Wednesday, 22 February (unless it be returned to the original birth-date, 11 February); Labor Day on Monday, 4 September; Columbus Day on Thursday, 12 October; Election Day on Tuesday, 7 November; Armistice Day on Saturday, 11 November; Thanksgiving on the fourth Thursday, 23 November; and Christmas on Monday, 25 December.

Such a logical calendar arrangement will *not occur* again for a period of six years. With The World Calendar in effect, this simple and sensible arrangement of days and dates will be enjoyed perpetually.

How simple the change, how tremendous the advantages!

ENDORSEMENTS

Organizations

CHAMBER OF COMMERCE

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Assn. of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
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Science Society of China

Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
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Peele County Medical Society, Ont., Canada.
Amer. Society of Agricultural Engineers
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National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

IN THIS TEMPLE
AS IN THE HEARTS OF THE PEOPLE
FOR WHOM HE SAVED THE UNION
THE MEMORY OF ABRAHAM LINCOLN
IS ENSHRINED FOREVER



LINCOLN'S BIRTHDAY

A WEEKEND, 11-13 FEBRUARY under THE WORLD CALENDAR

Journal of
CALENDAR
REFORM

THE WORLD CALENDAR
A MUCH NEEDED PROGRESSIVE MOVEMENT

SECOND QUARTER

1950

THE WORLD CALENDAR

... BALANCED—STABLE—ORDERLY

THE WORLD CALENDAR RETAINS THE
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FOUR QUARTERS ARE EQUAL.

EACH QUARTER HAS

3 MONTHS
13 WEEKS
91 DAYS

1ST QUARTER

31 DAYS							30 DAYS							30 DAYS						
JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		3	4	5	6	7	8
8	9	10	11	12	13	14		5	6	7	8	9	10	11	10	11	12	13	14	15
15	16	17	18	19	20	21		12	13	14	15	16	17	18	17	18	19	20	21	22
22	23	24	25	26	27	28		19	20	21	22	23	24	25	24	25	26	27	28	29
29	30	31						26	27	28	29	30			24	25	26	27	28	29

EACH MONTH HAS

26 WEEKDAYS
PLUS SUNDAYS

2ND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		3	4	5	6	7	8
8	9	10	11	12	13	14		5	6	7	8	9	10	11	10	11	12	13	14	15
15	16	17	18	19	20	21		12	13	14	15	16	17	18	17	18	19	20	21	22
22	23	24	25	26	27	28		19	20	21	22	23	24	25	24	25	26	27	28	29
29	30	31						26	27	28	29	30			24	25	26	27	28	29

3RD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		3	4	5	6	7	8
8	9	10	11	12	13	14		5	6	7	8	9	10	11	10	11	12	13	14	15
15	16	17	18	19	20	21		12	13	14	15	16	17	18	17	18	19	20	21	22
22	23	24	25	26	27	28		19	20	21	22	23	24	25	24	25	26	27	28	29
29	30	31						26	27	28	29	30			24	25	26	27	28	29

★★ LEAP YEAR DAY
FOLLOWS 30 JUNE
IN LEAP YEARS

4TH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		3	4	5	6	7	8
8	9	10	11	12	13	14		5	6	7	8	9	10	11	10	11	12	13	14	15
15	16	17	18	19	20	21		12	13	14	15	16	17	18	17	18	19	20	21	22
22	23	24	25	26	27	28		19	20	21	22	23	24	25	24	25	26	27	28	29
29	30	31						26	27	28	29	30			24	25	26	27	28	29

★ WORLDS DAY
YEAR-END WORLD
HOLIDAY (365TH DAY)
FOLLOWS 30 DEC.
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EACH YEAR BEGINS
ON SUNDAY,
1 JANUARY

EACH WORKING YEAR
BEGINS ON MONDAY,
2 JANUARY

EACH QUARTER
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ENDS ON SATURDAY

EVERY YEAR THE SAME

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Science Society of China

Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
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60TH ANNIVERSARY

PAN AMERICAN UNION

14 APRIL, 1906/1956



FRIENDSHIP IS THE CEMENT THAT HOLDS TOGETHER THE AMERICAN NATIONS
IN UNDERSTANDING GOOD WILL AND PROGRESS

Journal of
CALENDAR
REFORM

ORDER IN OUR TIME-RECKONING

THIRD QUARTER

1950

THE WORLD CALENDAR

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EACH QUARTER HAS
3 MONTHS
13 WEEKS
91 DAYS

1ST QUARTER

31 DAYS							30 DAYS							30 DAYS						
JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		3	4	5	6	7	8
8	9	10	11	12	13	14	5	6	7	8	9	10	11	12	10	11	12	13	14	15
15	16	17	18	19	20	21	12	13	14	15	16	17	18	19	17	18	19	20	21	22
22	23	24	25	26	27	28	19	20	21	22	23	24	25	26	24	25	26	27	28	29
29	30	31					26	27	28	29	30									

EACH MONTH HAS
26 WEEKDAYS
PLUS SUNDAYS

2ND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	12	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	19	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	26	17	18	19	20	21	22
29	30	31					26	27	28	29	30				24	25	26	27	28	29

3RD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	12	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	19	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	26	17	18	19	20	21	22
29	30	31					26	27	28	29	30				24	25	26	27	28	29

★★ LEAP YEAR DAY
FOLLOWS 30 JUNE
IN LEAP YEARS

4TH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4		1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	12	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	19	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	26	17	18	19	20	21	22
29	30	31					26	27	28	29	30				24	25	26	27	28	29

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TWO DECLARATIONS

Vital and Sustaining

Let the rallying call of all free nations
and peoples throughout the world be—

*Freedom for all nations
as they themselves are free.*

Let every nation and every individual
hold fast and live in faith—

*Trust in God,
the Supreme Creator.*

Thus shall nations and peoples tread the
path toward peace and the goodly fellow-
ship of man.

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ORDER IN OUR TIME-RECKONING

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31 DAYS							30 DAYS							30 DAYS						
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S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
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22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

EACH MONTH HAS

26 WEEKDAYS
PLUS SUNDAYS

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APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
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22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

3RD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

★★ LEAP YEAR DAY
FOLLOWS 30 JUNE
IN LEAP YEARS

4TH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

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Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
Eng. Profession in British Columbia
Australian Branch, Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba
Royal Astronomical Society of Canada
Science Society of China
Royal Society of Queensland
Royal Society of New South Wales

Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
American Psychical Institute
Peele Co. Medical Soc., Ont., Canada
Amer. Society of Agricultural Engineers
Burnham Astronomical Society, Chicago
Royal Canadian Institute
Ontario Medical Assn.
Colombian Academy of Exact Sciences

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour
Canadian and Catholic Confed. of Labour
Trades and Labour Congress of Canada

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agri. History Soc., Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

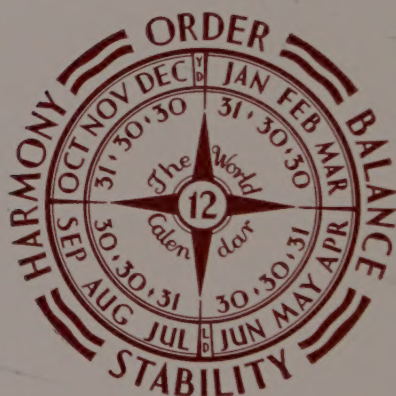
BUSINESS

Newspaper Advt. Executives Assn.
International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Mfrs.' Assn. of Delaware Co., Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.
Inter-American Press Congress
Assn. of Consulting Management Engrs.
Canadian Telephone Employees' Assn.

MISCELLANEOUS

Amateur Athletic Union of the U. S.
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Wash., D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

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